A Direction to the Waters of lyfe.

Come and beholde,

How CHRIST ſhineth before the Law, in the Lawe, and in the Prophetes: and withall the iudgements of GOD vpon all Nations for the neglect of his holye word, wherein they might haue ſeene the ſame: Both which are laide before your eyes in this little diſcourſe, by

R.C.

Imprinted at London, for Gabriel Simſon and *William White*: and are to be ſolde by *William Barley*, dwelling at the vpper ende of Gratious ſtreete.

TO THE GODLIE AND LEARNED MAISTER *HVGH BROVGHTON*,

Teacher of Diuinitie: Grace and peace in Christ.

FOR as much as it hath pleased the Lorde (Right reuerent) to make your selfe vnto me a most comfortable Father: in that you haue begotten me vnto Christ, euen as *Paule* did *Tymothie*, nay rather as he did *Onesimus*, that is, much more then a seruant of *Philemon*, to be a brother of *Philemon*, euen from a seruant of sinne, to be a seruant of Iesus Christ. For as much I say, as it hath pleased the Lorde you should beget me after this sort, I thought good to present vnto your learned view some parte of the fruites of your owne laboure in me begotten, not to the intent in any respect to benefite your selfe therewith (sauing that you will reioyce to see, that your labour on me bestowed is not altogether lost) but onely to the intent to incourage others to the studie of the most absolute and perfect word of God: because that Satan our olde enemie striueth still most like a subtile Serpent, especially to perswade men to the contrarie: Therefore so much as in me lyeth, I labour to ouerthrowe him therein, and to stirre vp others in like sort, to take vp the weapon of their warfare the worde of God against him, and to haue them constantly to holde on in the meditation thereof, vntill such time as they shall haue skill

to handle that ſworde of the ſpirite aright, and vntill ſuch time as they ſhall attaine vnto the ſound knowledge of euery point of that heauenly myſterie of our ſaluation: vnto the which high myſterie of ſaluation you haue full often, as a moſt heauenly Orator, not onely called me, but alſo many more, to their vnſpeakable comfort, euer warning vs in like maner to giue attendance for the furtherance thereof, vnto the reading of the ſame moſt pure and holy worde of God: Euen for this cauſe onely haue I put foorth this little and vnlearned Treatiſe. Wherefore, ſeeing the Lorde hath made you a *Paule* (from the Apoſtle *Paule*, and other his felowes) to plant in me theſe things, and that it hath pleaſed his heauenly maieſtie to giue the increaſe, I thought it meete to dedicate theſe ſome part of the fruites vnto you a ſpeciall meanes thereof: humbly beſeeching you to ſhielde them vnder your moſt graue and learned protection, that ſo the benefite thereof may redownde to them, for whoſe ſake I brought them foorth. The ſumme whereof is, to ſhew the brightneſſe of our Sauiour Chriſt in all ages: according as it is ſaide by the Apoſtle, Chriſt yeſterday, and to day, and the ſame for euer: As alſo to what ende the Lorde hath created man: which is, to ſet foorth his praiſe and glory aboue all the creatures that he hath made: and likewiſe, how that cannot be done but by the knowledge and direction of his owne moſt perfect worde: and how that all nations and people that haue delighted or not delighted herein, haue found accordingly the louing kindneſſe, or the ſeueritie of the Lord. And thus I ceaſe, beſeeching the Lord to bleſſe you with a long and happy life, euen to the begetting of thouſands more, vnto the kingdome of the euer-liuing God: that ſo your ſelfe may ſhine as a moſt glorious ſtarre in the life to come. Amen.

Yours begotten in the Lord,

Roger Cotton.

TO THE READER.

Finde in the booke of GOD, *(most gentle Reader) that a man ſhould not be aſhamed to ſpeake of the teſtimonies of the Lord, if it were before Kinges: as alſo a charge giuen, that a man ſhoulde not let to deliuer thoſe glorious things which hee hath hard of by many witneſſes, to iuſt and faithfull men: to the intent that they alſo might be able to teach, and to deliuer the ſame vnto others, according as other Prophetes commaunde, ſaying:* Tell you your children of them, and let your children ſhew to their children, and their children to another generation. *For as much then as I finde ſuch a charge there giuen, I thinke it no ſhame to ſpeake thereof at this time vnto you: but hold my ſelfe bound, according to that talent which God hath giuen me, to make a rehearſall of thoſe glorious thinges which vnto me haue beene reuealed: to the intent that you alſo may come to the Booke of God, where you ſhalbe compaſſed with ſuch a cloud of heauenly witneſſes, both of perfect skill and alſo willingnes, that if you will you may be made able to deſcribe at large vnto others, both the wiſedome, praiſe, power, glory, and ſtate of that euerlaſting King and kingdome. Therefore as ſome haue ſaide vnto me: Come and ſee the Booke of God, for there ſhall you finde the Meſſias: yea there ſhall you finde that glorious King, whoſe wiſedome is ſo great, that it farre exceedeth the wiſedome of all the ſonnes of the Eaſt, or of* Egypt: *Nay, there ſhall you ſee him whoſe wiſedome ſo much excelleth other mens, that it farre ſurmounteth the wiſedome eyther of* Ethan, Heman, Chalcole, *or* Derda. *I ſay, as ſome haue ſaide vnto me: Come and ſee the booke of God, that ſo you may beholde this glorious King, whoſe fame is ſpread throughout all the nations, euen ſo throughout this litle Diſcourſe, ſay I vnto you: Therefore if you will ſo do, I doubt not but*

Math. 10. 23. 33 and Pſalm. 119. 46.

2. Tim. 2. 1. 2.

Deut. 4. 9. 10. and 6. 6. to 10. and Ioel. 1. 3.

Math. 25. 15. to 31. Deut. 6. 6. to 10.

1. King. 4. 29. to end.

1. Cor. 2. 6.

that you will say the like vnto others, and also say vnto me, it was a true report indeede that we hard of by you, concerning the wisedome of this King, and also the glory of his kingdome: how be it we scarce beleeued it, vntill we came, and that our owne eyes had seene it. But now we perceiue that you tolde vs not the one halfe of the wisedome of this great King, nor yet of the glory of his kingdome: for indeede it farre surmounteth the fame that we hard thereof by you. Therefore happy are those men that stande in the Courtes of this King: yea thrise happy are his seruantes, which alwayes stand before his presence to heare his wisedome: I meane in the presence of that heauenly King, who farre excelleth Salomon, euen Salomon, who so farre surmounteth those aforenamed, and in whose presence is the fulnesse of all ioy and gladnes. But if you will not come to heare the wisedome of this great King, nor yet to see the glory of his kingdome which so farre excelleth Salomons, he hath pronounced with his owne mouth, that the Queene of the South shall ryse in iudgement against you. And this is the summe of my little and vnlearned Treatise. Therefore if you looke vnto the booke of God, whither this my vnskilfull draught woulde draw you, I shall thinke my labour well bestowed, and you your selfe shall remaine no longer, as that little Sister which hath no brestes: but you shalbe like that flocke of Sheepe, where not one is barren amongst them: and as that florishing Tree fast planted by the Riuer side, whose leafe shall euer shew it selfe most fresh and greene, euen to the bringing forth of fruite in great aboundance. And moreouer you shall be then as a Pillar in the house of the Lord your God, and also as the Tower of Dauid most strongly built for your owne defence, and shall continually remaine in the eyes of this Salomon as one that fyndeth peace. The which peace, the Lord grant you may speedely inioy. Amen.

1. King. 10.

Math. 12. 42. & Luke 11. 31.

Can. 8. 8.
Can. 4. 2.

Psalm. 1.
1. King. 7. 21.
& Apoc. 3. 12.
Can. 4. 4.

Can. 8. 10.

The reaſon why all creatures ought to praiſe the Lord, and why Man, ought ſo to do aboue the reſt.

Hereas the holy Prophet prouoketh the Heauens, and all thinges therein, the Earth and Sea alſo, with all things therein, to prayſe the Lorde: he yéeldeth a reaſon why they ought ſo to doe, and that is, for that he ſpake the worde, and they were created: he commaunded, and they were made. And therfore, becauſe that all creatures haue their breath and béeing by him (as the Apoſtle ſaith) the Prophet calleth them all, to ſounde forth the prayſe and glory of their Creator: but eſpecially he vrgeth Man to aduance the ſame aboue the reſt, becauſe that he moſt chiefly aboue all others, was thereunto appointed. For the Lorde ſpeaking of his choſen Iſrael, ſayth, This people haue I formed for my ſelfe, and therefore ſayth he, They ſhall ſhewe forth my prayſe and glory: as alſo Moſes taught them, that vnto that end and purpoſe they were choſen. And likewiſe the Lorde ſpeaking of the calling of the Heathen, from all quarters of the earth, to be his Sonnes and Daughters in Chriſt: Them alſo, ſaith he, haue I created for my glory: and to none other ende, but that they ſhould ſhewe forth his praiſe amongſt the reſt, as in diuers places of ſcripture may be ſéene. So that for this cauſe, were all the holy Prophetes and Apoſtles ſo much moued to call vpon man, to ſet forth the praiſe and glory of God: and not onely becauſe he was thereunto appointed, but alſo ſo much the more, for that he hath done for him ſuch wonderfull and excellent things: as firſt, to elect him in Chriſt vnto ſaluation before

Pſalm.148.5. and.33.9.

Actes.17.28.

Eſai.43.7.21. Deutro.7.6. to.11.

Eſai.43.6.7.8. Eſai.42.10.11. 12. Pſal.100,& 117. Rom.15.9.10. 11.12. Pſal.95.

Epheſi.1.4. 1.Theſſ.2.13. 1 Pet.1.2.

Gen. 1. 26. 27

before the foundation of the worlde was laide. Secondly, to create him in so glorious an estate, euen after his owne image and likenesse, and as Lorde and King ouer all his creatures. Thirdly, to redéeme his soule from the lawes of Satan with the precious blood of Christ his Sonne, as of a Lambe without spot and vndefiled. Fourthly, to exalt his horne on high, euen to sit with his Sonne in the heauenly and highest places. Fifthly, to sanctifie, and to endue him with his holy spirite, whereby he may be led into all trueth. Sixthly, to lade him dayly with his manifolde and gracious benefites. And seuenthly, to sanctifie one day of seauen for his owne glory, and to the ende, that man should rest from his owne workes, and be workfull vnto God, in giuing due praise and thankes vnto him for the former benefites receiued. And therefore as the holy Prophet saith, Let all them that séeke the Lorde, reioyce and be glad in him: and let them that loue his saluation say, The Lord be praised.

1. Pet. 1. 18. 19
Apo 1. 5. 6.
and 5. 9. 10.
Ephes. 2. 6.
1. Thess. 4. 17.
Apo. 3. 21
Iohn. 14. 26.
and 16. 13.
Psal. 68. 19.
Gen. 2. 2. 3.
Ex. 4. 4. to. 12.
Psal. 40. 15.

Man ought dayly to consider for what cause the Lord should so bountifully deale with him: and beholding the Heauens, be driuen thereby to confesse his owne dutie.

Seeing that the Lord hath created Man to none other ende, but to shew forth his praise and glory: and séeing that he ladeth him dayly with his gratious benefits to the end to enduce him thereunto: O that men would therefore enter into déepe meditation with the holy prophet, and so consider with themselues, yea, and consider againe, and againe: that when they beholde the Heauens, euen the workes of Gods fingers, the Sunne, the Moone, and Starres, which he hath ordeyned, what man should be, that he should be so mindfull of him? yea, or what sonne of Adam he should be, that he shoulde thus consider of? for he hath made some

Psal. 8. 3.

one

one to haue the dominion ouer the workes of his handes, and hath put all things in subiection vnder his feete: Surely therefore I will seeke him out, to whom this glory doth belong, and I will also seeke the cause, why the Lord hath thus aduaunced me. For he hath giuen me the vse of all these his goodly creatures: and therefore once againe say I, What is man, O Lord, that in this sort thou shouldest deale with him: Surely thou hast thus aduanced him for some great purpose: and I can see none other end, but to aduance thy prayse and glory, and that in the highest degree: for when as I behold the Heauens, I see that they haue neyther tongue nor voyce, and yet I see that they declare thy glory, and the Firmament sheweth for th the workes of thy hands. Day vnto day vttereth the same thing, & night vnto night teacheth such knowledge, there is no speach nor language where their sound is not hard: and surely to none other intent, but that men should be without excuse. Wherefore, I for my part will dayly say, as the holy Prophet did, My soule praise thou the Lord, and all that is within me, prayse his holy name. My soule prayse thou the Lord, & forget not all his benefites. Yea, and I will also call & say, Let all the nations praise the Lord, & let all the people shew forth the glory of God, euen their saluation.

Ebrew. 2. 5. to the end.

Psal. 19.

Rom. 1. 20.

Psal. 103. 1.

Psal. 117.

If man be stirred vp by all the workes of God, to consider his owne dutie, which is, to prayse the Lord: it must not be according to his owne fantasie, but according to the rule of Gods word.

AND we haue considered, that all the workes of God doe set forth his prayse and glory, and that man is bound thereunto aboue the rest, we must consider one thing farther with the holy Prophet, which is this: My lippes, sayth he, shall speake thy prayse, when thou hast taught me thy Statutes. Therefore when you haue learned

Psal. 119. 171.

them, then may you set forth the prayse and glory of God in such sort, as he shall like of, but otherwyse it is vnpossible you should: for notwithstanding Moses was brought vp in all the learning of the Egyptians, yet he confesseth himselfe to be ignorant concerning the worshippe of the Lord, vntill such time as he shoulde be directed by his owne most perfect worde: How much more then ought we to confesse great ignorance therin, vntil such time as we also shal be directed by the same. Moreouer, for asmuch as no prayse or worshippe is accepted in the sight of the Lord, but such as shalbe done according to the rule thereof, we must learne to worshippe him according to the same, & in no case to go one foote farther. For as Moses was not to do any thing about the Tabernacle, or for the giuing of lawes, statutes, ordinances, rites, ceremonies, or whatsoeuer, according to his owne will or fantasie: but in all things to do according to the paterne, & prescription shewed him in the Mount, and els where, by the Lord: no more must we in the very smalest thing we take in hand, concerning the worshipp of the Lorde, but in all thinges therein must we also be directed by the most pure & perfect word of God. For as the Cloude was a direction to their Iornies in the Wildernesse, and they not to steppe one foote forwarde or backward farther, then by it they were ledde: euen so the Lawes there giuen by the Lord, are a most perfect rule for men to walke by while the world shall stande. For wherewithall (sayth the Prophet) shall a young man clense his way? The holy Ghost doth answere: Euen in taking hæde thereto, according to the worde of God: and therefore did the holy Prophetes and Apostles alwayes pray, that it woulde please the Lord, to direct their steps according to the same. For in no case can the Lord abide any wil worshippe, seeme it neuer so holy: but in all thinges will he be worshipped according to his holy wyll, layde downe in his holy word: for otherwise we worshippe him in vayne, as our Sauiour sayth, If instead of the doctrine of his holy word, we obserue the preceptes and foolish traditions of men: so that, To obey his holy worde (as the Prophet Samuel sayth) is better then al kind of sacrifice: and

Actes.7.22.

Exod.10.16.

Exod.25.40. and Hebr.8.5.

Numb.9.15. to the ende.

Psal.119.9.

Iohn.4.22. 23.24.

Math.15.9.

1.Sam.15.22.

to

to hearken thereunto, is better then the fat of Rams. Therefore let vs pray with the holy Prophet, that it woulde please the Lord to encline our hartes vnto his law, & not vnto couetousnesse, and that we may esteeme al his preceptes most pure and iust, & hate al false wayes, and abhor al vaine inuentions. Psalm. 119. 36. Psal. 119. 113.

Seeing that euery man is but as a beast by his owne knowldge, we must learne to be made wise by the worde of God.

NOw that we know the Lord hath created vs to none other ende, but to set forth his prayse and glory: and seeing we know also, that no prayse or worshippe will please him, but that which shalbe done according to his holy worde: let vs pray vnto him with the holy Prophet, that euen as it hath pleased him to make vs, & to fashion vs, euen so it woulde please him therefore to giue vs vnderstanding that we may learne his commaundementes, and chuse the way of trueth. And agayne, seeing that euery man is but as a beast by his owne knowledge, as the Prophet Ieremie doth say: and seeing also the Prophet Dauid confessed himselfe so to be, vntill he went into the house of the Lorde, and so through his holy word became wise: We ought therefore to pray vnto the Lord to giue vs grace to leaue of from leaning any longer vnto our owne wisedome, as the holy Ghost vs warneth, and onely to hearken withall the holy Prophetes and Apostles, what the Lord will say vnto vs, that so his holy word may be a Lanterne to our feete, and a lyght vnto our pathes: and that by his counsell alone, wee may be guyded, as ỹ Prophet saith, euen vnto righteousnes, iudgement, equity, and to euery good path: which thing being done, and no preceptes kept, it shalbe vnto the Lord a sacrifice of a more sweete smelling sent, then the fatte of thousandes of Rammes, and Goates, or riuers of Oyle. Wherefore I beseech all you that are as my selfe, euen of the simpli- Psal. 119. 79. Iere. 10. 14. Psal. 73. 22. 17. Pro. 3. 5. Psal. 85. 8. Micah. 6. 1. Habak. 2. 1. Psal. 119. 105. Psal. 73 24. Pro. 2. 9. 10.

eſt ſort, vnto whom onely I direct my ſpeeches, and ſuch as feare the Lord, that you woulde cauſe your eares to harken vnto wiſedome, and incline your hartes to vnderſtanding. But what am I, that I ſhould ſo beſeech you, ſince that Wiſedome her ſelfe doth ſo intreate you, and dayly offereth her ſelfe vnto you? And yet becauſe the holy Ghoſt commaundes that we ſhould one exhort another, I cannot chuſe but with the holy Prophet, euen deſire you to taſte and ſée how ſweéte the Lord is. Nowe if you aſke me what this wiſedome is, that you ſhould harken ſo vnto her, and this vnderſtanding, that you ſhould ſo incline your hartes thereunto, the Lord himſelfe doth tell you: Behold (ſaith he) the feare of the Lord is wiſedome, and to depart from euill, is vnderſtanding. And in an other place, the knowledge of holy things is vnderſtanding: and the only way for you to finde the feare of God, which is to haue wiſedome, and to finde the knowledge of holy things, which is to haue vnderſtanding, is, to repaire vnto the word of God: for the Lord only giueth wyſedome, and out of his mouth commeth knowledge and vnderſtanding. So that if you ſearch and ſéeke in the booke of God, you ſhall be ſure to finde the knowledge of the Lorde, and then as he is knowne of you, euen ſo ſhall you feare him, and alſo by your continuall meditation therein, you ſhall be ſure to be made wiſe vnto ſaluation: for the word of God is fully able ſo to do, as ſaith the Apoſtle. and therefore in any wiſe, ſée that ye alwayes pray vnto the Lord, that it would pleaſe him to giue you ſuch a taſt therein, as that it may bée more ſweéter vnto your hart, then the Hony, or the Hony combe vnto your mouth: yea, and more deſired for your neceſſity, then golde, yea then much fine golde, or treaſures for your plenty. The which the Lord for his mercies ſake grant vnto vs euery one, whereby we may haue ſuch a féeling and knowledge therein, as that the brightneſſe of the glorious Goſpell, may ſhine moſt cléerely in our mindes, euen to the vtter abolifhing of our former and moſt damnable darkneſſe.

Pro. 1.

Hebre. 3. 13. 1. Theſſa. 5. 11. Pſal. 34. 8.

Iob. 28. 28.

Pro. 9. 10.

Pro. 2. 6. and Iames. 1. 5.

2. Tim. 3. 15.

Certayne

Certaine Obiections vpon the former exhortations, answered.

PEraduenture you will now say vnto me, if it be so that we cannot attaine vnto Wisedome, which is to vnderstand holy things, and those holy things not to be found, vnlesse we reade and meditate in the booke of God: alas, that is so hard, that we cannot attaine vnto the vnderstanding thereof: and againe, it is for great Clarkes, and not for vs simple soules to meddle withall, for many times the vnlearned peruert the Scriptures, euen to their owne destruction, and so I haue heard some say, that S. Peter saith they do so. But I may say vnto you in the name of God, Be not deceiued, for it is the subtiltie of Satan that so perswadeth you: and not you onely, but almost all men generally throughout the whole worlde. And wherefore trow you doth he so? Surely to none other ende, but that his owne kingdome may be the better thereby maintained: for euen as the kingdome of God is dayly inlarged where his worde is continually taught, and soundly vnderstood: euen so also, where that dooth want, the kingdome of Satan is dayly more and more increased. Heare therefore I beseech you, what the Lord doth speake vnto vs: He commandeth that we should not let his booke depart out of our mouthes, but to meditate therein both day and night, and hath also tolde vs that the very entrance thereunto, sheweth light, and giueth vnderstanding to the simple, yea to the very simplest sharpnes of witte, and to the little childe (euen such a one as Timothy was) knowledge and discretion: yea and that a very wise man shall increase in learning there, and also a man of great vnderstanding, shall attaine vnto wiser counsels. So that you may see, that Wisedome doth not onely beseeche you to hearken vnto her, as before I tolde you: but also the Lorde doth

The first Obiection.

2. Peter. 3 16.

The answere.

Iosua. 1. 8. Deu. 6. 6 to 10.

Psal. 119. 130.

Prou. 1. 4.

2. Tim. 3. 15.

Prou. 1. 5.

doth straightly commaunde you, if you will obey him: and doth also tell you, if you wil beléeue him: How that his word giueth light, and sheweth vnderstanding, in greater measure vnto all sortes, whereby the simplest shoulde haue no cause at all of discouragement, nor that the great wise men should loath, or ouerreach. Therefore whereas S. Peter saith, that the vnlearned doe peruert the Scriptures, you must learne to knowe who those vnlearned be: not the simplest Clarkes (as you would thinke:) but euen such as haue not had their wittes as yet exercised in the booke of God. For be it that a man had all the learning in the worlde in humaine artes, yet if it be so that such a one be inexpert in the word of God, the holy Ghost doth count him as a Babe: but that simple man, which through long custome hath had his wits exercised therein, the holy Ghost doth count him to be of a most ripe age, and to be such a one, as is able to discerne betwixt good and euill. Therefore whosoeuer that he be, vntill he make the worde of God his continuall meditation, he may well be said to be vnlearned, and vnstable also, and no marueil is it, though by such the Scriptures be peruerted, euen to their owne destruction.

The worde of God is plaine to them that wil vnderstand. Prou. 8. 9.

Hebr. 5. 13. 14.

An other Obiection.

Yea, but you will say againe, if the Lord haue thus bound vs by commandement to reade the Scriptures, we must néedes then haue a Phillip to be a guide vnto vs, as the Eunuch had to him.

Actes. 8. 27. to the end.

The answere.

True it is, that you must haue a guide, but then your Phillip must not be such a one, as when you shall aske him what is meant of this place, or that: or what way sir, shall I take to finde this Christ, of whom you speake, that so I may beléeue that he is the Sonne of God, and may haue my conscience comforted in him, and also my faith so surely setled, as that if tryall come, the very gates of Hell shall not preuaile against me? I say, he must not be such a one, when as you shall aske him these things, that shall appoint you first to reade this mans Booke, and then that, vpon such and such places of Scripture: and when you haue reade them, then direct you to others, as such, and such great Volumes, I know not what, but sure I am, far greater then the whole

Bible,

Bible, and so intangle your head a thousand wayes, yea, and leade you to such intricate matter, and great time spending: that when you haue all done, you shall be little or nothing at all the wiser, but rather the contrary, euen fraught with a thousand fonde opinions, and blinde conceites. For I pray you, what is the cause that there is such a quoyle amongst vs now adayes, as though there were no certaintie of the truth, but such kinde of dealing? And I pray you further, what is the cause that mens heads are filde so full of such fonde, yea and also damnable opinions, but the like? For doth not our Sauiour say: Ye erre, not knowing the Scriptures: but are intangled with the precepts and doctrines of men. Euen so is the worlde now, for the Papist he is so perswaded of his Writers, that he thinkes there is no other trueth but what they write, and vpon them he onely buildes his Faith, and leaues the Scripture altogether, and in no case may the simplier sorte therein looke, or reade: and we also lyke wise men, deale in a maner after the same sort. For notwithstanding we make a great shew that we loue the Bible, and only builde our faith by it, yet is there not one amongst ten thousand, that doth giue himselfe to the reading thereof, as he ought to do: but rather to the contrarie, euen to the reading of the writings of men, although the Lorde haue giuen them no such commandement, and so delight themselues a great deale more in them, then in the worde of God: which in deede should be vnto them their onely ioy, and precious Pearle: and so euery one is grounded vpon him, whose Bookes they are affected to reade, or whose fonde conceites by them are fedde: But your Phillip and Guide must not be such a one. For I pray you, was Phillip the Eunuch his guide such a one? I trow not: for he being demanded a resolution by that gracious Scholler (whose godly exercise was like to haue good successe) began, as the text saith, euen at that same Scripture where he was then reading, and preached vnto him IESVS. And againe, did not the maister teacher himselfe, euen our Sauiour Iesus, deale in like sort with his two Schollers? yes forsoth: for whereas they be-

Math. 22. 23. and 15. 9.

Flat against the commandement of God.

Actes. 8. 35.

Luk. 24. 13. to 36.

ing weake in faith, and greatly troubled in conscience at the things then happened: and yet like good Christians conferring and talking together, with a desire to know the trueth, as all men ought to do: I say our Saviour dealt in like sort with them. For S. Luke noteth, that he began at Moses, and at all the Prophetes, and interpreted vnto them in all the Scriptures the things which were written of him, with a great reproofe vnto them, that they for their parts were so slowe, and dull of hart, as not to beleeue that Christe was to suffer all these things, and so to enter into his glorie, seeing that all the Prophets had of those things so plainely spoken. And furthermore you see, that euen that eloquent man Apollos, who had taught diligently the thinges of the Lorde, in a kinde not altogether vnprofitable: yet was contented to be taught by a couple of meane persons, to come to a more perfect way of teaching, then before he had vsed: And that was, to proue and shew mightily, as he did, by the Scriptures, that *IESVS* was the *CHRIST*. So that you see these Guides did not sende their doubtfull Schollers to this, or that mans booke to finde out Christ: but they found him out, and taught him by the Scriptures. May you see that Appollos did not teach the right way to finde him out, vntill he tooke that course to teache him by: and then S. Luke telleth you, that he mightily confuted all gaine-sayers. For so strong and mightie is the worde of God in operation, that if it be rightly expounded, or propounded, it is sharper then any two edged sworde, and entreth through, euen to the diuiding a sunder of the very hart and soule of the hearers thereof, as the Apostle saith. You see also by these former examples of Schollers, and Guides, what is both your duetie, and also theirs. Yours, how diligent you ought to be in reading of the holy Scriptures, and also conferring of Christ, and his kingdome: And your Guides, what course they ought to take in teaching of you, when as you shall demaund to be resolued of your doubtes: and that is, to teach you Christ by the Scriptures, and thyther to sende you to finde him out your selfe, and not els where: for no where els is he rightly to be found.

Luke. 24. 27.

Actes. 18. 24. to the end.

Hebr. 4. 12.

For

For, ſearch the Scriptures, ſayth our Sauiour, for they be they that teſtifie of me. So that when you ſhall be thus inſtructed by your guyde, eyther priuatly at home, or publikly abrode, and that you haue performed the one part of your duety: which is, to heare them with all diligence, and willingnes: you muſt alwayes remember with the Noble men of Berea, to performe the other part: which is, that hauing hard the word of God with all willingnes, went and ſearched the Scriptures dayly them ſelues, to ſée whether thoſe things were ſo or no: whereby you may learne, that you are not onely to beléeue that this is Chriſt, or that is Chriſt, or he is here, or there, in the wildernes, I know not where: becauſe ſuch, and ſuch a man telleth you ſo. Or if he do tell you aright which is he, you are not to beléeue them onely becauſe he telleth you ſo: for you ſée they of Berea went and ſearched the ſcriptures themſelues, to ſée wether it were ſo or no: Euen ſo muſt you: for otherwiſe you diſobay that which our Sauiour Chriſt hath commaunded you to do, for ſayth he, Search the Scriptures. Iohn.5.39.

Act.17.11.

Yea but you will ſay, he ſpake that to ſuch as would not beléeue him: but we beléeue them that tell vs. I thinke ſo in déede, for a great many beléeue to much them that tell them, vnles they told them a more truth. But although they were beléeuers that our Sauiour commaunded to ſearch the Scriptures: doth he therefore commaund you, that you ſhall not ſearch them? Thinke not ſo in any wiſe: for doth not the holy ghoſt pronounce a bleſſing on all thoſe that reade the word of God continually? And doth not S. Peter will them, whom he had taught, that notwithſtanding they had knowledge, and were eſtabliſhed in the truth: yet to giue more héede vnto the Prophets, as vnto a moſt ſure word, and as to a light that ſhineth in a darke place, vntill the day did dawne, & the day ſtarre ſhine more cléere in their harts. And likewiſe, doth not S. Paule commend thoſe whom he had taught vnto the word of God, as vnto a Schole-maiſter, which was able to builde them further: yes forſooth: So that by theſe examples, you may ſée that you are not

Another Obiection. The anſwere.

Pſal.1.

2.Pet.1.19.

Actes.20.32.

not onely bound to heare the worde of God, but you are also bound to searche and reade the Scriptures daily your selfe: for you see in giuing credite onely to the Teachers thereof, many thousande soules go to destruction, as specially amongst the Papistes they do. Therefore if you loue to keepe your selfe from destruction, you were best to beare in minde that which our Sauiour hath giuen you in charge, that is, to take heede what you heare, as also to take heede of false Prophetes: and that you beleeue them not, no although their comming will be with such signes and wonders, as that (if it were possible) the very elect should bee deceyued thereby: yet notwithstanding, I say, he commaundeth you not to beleeue them, but to searche the Scriptures, because in deede they are the true touchstone whereby you may easily try the true Christ from the false, as also the true Prophet from the false Prophet.

Mark. 4. 24. Matth. 24. 13. to 27. Mark. 13. 5. 6. 21. 22. 23. Luke. 8. 18.

A question, whether no booke but the Bible may be read.

Now it may be that you will aske me here againe, whether you may read no other booke but the Scriptures onely? The answere is, that if you will you may: but if it be for matters of saluation, the booke of God is the onely Apothecaries shop for you to resort vnto, because there you may be sure to haue a most precious medicine for euery diseases, or curing salue for euery sore. And surely the prophet Dauid found it so to be: for saith he, I had euen perished in the middest of mine afflictions, had not the booke of God beene my delight: and therefore made he that his onely meditation both day and night. So that when you haue bestowed long time, with like delight and diligence therein, as he did, and that your wittes thereby are quickned, so that you may be well able to discerne of Spirites, that is, betwixt good and euill: then you may, if your leysure serue you, reade other Bookes and fetch no hurt. Or if it be so that you haue not as yet heard of the booke of God, you may also reade some bookes, and take no harme: for some bookes there are which are good, and tende to very good purpose, because their drift is (as I suppose) to draw you to the booke of God. euen to that fountaine of all ioy: but otherwise, if their drift be to draw

The answere.

Psalm. 119. 92.

your

your delight vnto themseluss, they can in no wise bée good. For Iohn the Baptist being tolde that more Disciples followed Christ, then followed him, he taketh themselues to witnes that he had tolde them plainely, that himselfe was not the Christ, but he that was sent to shew them which was he: and hauing once shewed him vnto them, that he himselfe was then to ceasse: and therefore when he hard that all men ran to Christ, he sayd, that then was his onely ioy fulfilled, because in déede that was his onely drift and purpose. So that if any man write to that end, as of late most learnedly one hath done, in a little booke called a Concent of Scripture: you are to be thankefull vnto God for such a one, and when he, or any other, haue by their writinges, thus ledde you vnto Christ, in saying, Come and sée the booke of God: for there we haue found the Messias: Then may you say also with the Samaritans when you haue so done, Now we beléeue, not onely for your sayinges, but also much more because of his owne word: for wée haue hard him speake our selues now, whom before you tolde vs of, and we know now by his owne word, that this is indéede the very CHRIST, the only Sauiour of the world. Againe, some bookes there are which in respect of the holy stories contayned in the booke of God, we call prophane Stories, as the Macchabees, Iosephus, and the Roman stories: the which prophane stories if you reade, you may learne thereby (if you know the Scriptures before) how iust the Lord is in all his sayinges, because that some prophecies in the holy Scriptures there are, whose euent is not altogether in Scripture shewed, and yet by these prophane stories you may sée they tooke effect: as namely the Prophet Daniel, and also the Reuelation of S. Iohn, the which by eye sight we are also able to witnes, how that Booke is fulfilled by the Popes in all their dealinges. But if you thinke that you cannot attaine vnto perfect wisedome, and knowledge of Christ, without the helpe of other bookes, then are you greatly deceyued: for the Worde of God is an absolute perfect rule, sayth the Apostle, and fully able to make you wise in Christ, and by it onely may you attaine to the perfect knowledge of

Iohn. 3.26. to the end.

Iohn 1.36.41. 45.46.

Iohn. 4.41.42.

1. Timo. 3.15. 16.17.

Christ, without the helpe of any other, and is also playne and easie of it selfe for your vnderstanding: if you will the Lord beléeue, as I sayd before, especially if you will come in simplicity of hart, and cast off your owne wisedome: for in very déede, that is the only hindrance of the attayning thereunto. Againe, some bookes there are which take vpon them to lay downe preceptes for your life & conuersation, which bookes, if you thinke you are bound to reade as well as the Scriptures, then are you also as greatly deceiued: for the Lord hath commaunded you vppon payne of damnation, to reade the Scripture, because indéede it is the very life and norishment of your soule: but as for the reading of such kinde of bookes, you haue no such charge, neither was it néedefull for you so to haue, because there is nothing that the hart of man can thinke on, eyther for vertue to imbrace, or vice to eschew, but the booke of God doth containe a rule, and precept for it: and therefore, what néede wée the helpe of man to lay downe preceptes for our life, when as the Lord himselfe hath taken vpon him to bée our Guyde, and Teacher. Therefore in the name of God, take héede of the subtilty of Satan, in this point aboue all others: that is, that he deceiue you not so herein, as to make you beléeue that you shall attaine vnto as great wisedome or holines, by the writinges of men, as you shall do by the booke of God: or that the booke of God is not perfect of it selfe, to instruct you fully in all things touching your saluation: for then hath he you euen as he would: therefore rather then he should make you so to thinke, better were it for you with them of Ephesus to burne them all, yea though the price of all such bookes were found to be in value worth fifty thousand péeces of siluer. And God doth know, a most heynous sin it is, and reigneth most abundantly amongst vs here in Enland, euen this, that we estéeme a great deale more of the preceptes and doctrines of men, then we do of the booke of God: so that, as that hath béene the very cause of the destruction of all the worlde, greatly is it to be feared, least the like plague will befall vs, and our Nation: for how few haue wée that doth take

Psa. 119. 130.

Ioshua 1. 8.
Ihon. 5. 39.
and. 3. 36.
Deut. 32. 47.

Actes. 19. 19.

take ſo great delight in the booke of God, as to make it the chiefe ioy, and reioycing of their hartes, as the Prophet Ieremie did make it vnto his. Therefore much more fewe there be to be found, that do make ſo rare accompt thereof, as the holy man Iob did: that is, to eſteeme of the wordes of God, euen much more then he did of his appointed foode: but in the contrary, multitudes do take euen that delight: therefore take heede of that in any wiſe. Ieremi. 15. 16. Iob. 23. 12.

Now it may be that you will aſke me againe, What part of the Scripture it is, that you were beſt to read? The anſwere is, euen all: for ſo you may learne by the laſt Commaundement of our Sauiour, that I ſpake of: for he commandeth to ſearch the Scriptures: ſo that all which is called Scripture you muſt ſearch, for all that dooth teſtifie of him. And ſo you ſee S. Luke ſayth, he began at Moſes and all the Prophets, that is, from the beginning of Geneſis to the end of Malachie, for the olde Teſtament, which onely then was written: and all that was nothing els, but to teach Chriſt: And now you haue alſo the new Teſtament, which tendeth to none other end then the former did, and that is, to teache Chriſt. For ſo the Apoſtle ſaith, I taught nothing, but what Moſes and the Prophets did ſaye ſhould come: And in an other place, I kept nothing backe, but haue ſhewed you all the counſell of God: and what was that? To wit, that Chriſt ſhould ſuffer, and that he ſhould bee the firſt that ſhoulde riſe from the dead, and ſhould ſhewe light vnto the people, and to the Gentiles: So that you may ſee that all the Scripture tendeth to none other purpoſe, but to teach you that: and therefore you muſt of neceſſitie reade all, that ſo you may, as S. Luke ſayth, Acknowledge the certaintie of thoſe things whereof you haue been inſtructed, not onely by the Euangeliſtes, and the Apoſtles, which haue declared vnto you the thinges of Chriſt, from the day that Zecharias went into the Temple, and that the Angell tolde Marie concerning her conception: but alſo what you haue been inſtructed by Moſes and the Prophets, euen from the day that he was firſt promiſed, that ſo you may be able to deliuer the glory thereof from point

Luk. 24. 27. Actes. 26. 22. Actes. 20. 27. Actes. 26. 23.

A queſtion, what part of Scripture were beſt to be read? The anſwere is that all muſt be read, becauſe all ſoundeth this point, that by Chriſt the ſonne eternall, we are made heyres of life.

point to point, and to ſtand ſtirme your ſelfe, againſt all the aſſaults of the Deuill.

An other obiection. 1. Timo. 1. 4.

Yea but you will ſay againe, S. Paule, of whome you ſpake before, forbiddes vs Genealogies, and commaunds that we ſhall giue no heede vnto them, becauſe they are endleſſe, and breede queſtions, rather then godly edifying, which is by faith: And ſo in deede a great number of our Guides will tell vs. For many times becauſe we finde them very hard, we goe to them to aſke the meaning thereof: then their anſwere is, that the Genealogies tende not to edification, but rather to ſtrife and contention, and therfore is it that S. Paule forbiddes them. And ſo likewiſe for many other hard places in the Bible, when we go to aſke them (whoſe lippes ſhould preſerue knowledge) What is the meaning of ſuch and ſuch places: inſteade of reſoluing vs, they caſt them off, as ſuperfluous, and not tending to our ſaluation. Therefore why do you ſay, that all the Scripture teſtifieth of Chriſt, and is profitable for our ſaluation, and muſt of neceſſitie of vs be read, and learned: I will tell you why: no not I, but the holy Ghoſt will tell you, how that all the wordes of the Lord, are moſt pure wordes, yea more pure then golde which in the fire ſeauentimes is tryed. And moreouer, the ſame Apoſtle, that you ſay ſpeaketh againſt them, will tell you the contrarie: for ſaith he, What ſo euer thinges are written afore time, (meaning in the Scriptures) are written for our learning. Therefore, woe be vnto thoſe blinde Guides, that woulde ſo leade you into the ditch, as to make you beleeue, that the Apoſtle meaneth the Genealogies conteyned in the holye Scriptures. Indeede, he meaneth that endleſſe Genealogies are vnprofitable: but you muſt wel know, that there is none ſuch in the Scripture, neither any thing ſuperfluous, or vnprofitable in our ſaluation. Therefore who would thinke that men, who pretend to haue great zeale and knowledge, ſhould be ſo weakly and fondly, as to expounde the Apoſtle in that meaning: as though the Apoſtle, who ſpake by the ſpirite of God, woulde ſpeake againſt the ſpirite of God. For I pray you, do not the ſame ſpirite ſet vpon them, that ſet-

Mala. 2. 7.

The anſwere. Pſalm. 12. 6. Pro. 1. 30. 5.

Rom. 15. 4.

It is open blaſphemie to affirme any thing in Gods booke to be idle.

set downe all the rest: and dare man be so bolde then, as to speake against the wisedome of the holy Ghost? And I pray you, what part of the Bible is there, that doth not thereof consist? be not men the ground and cause of all the matter there? And how can we know the matter as we ought, vnlesse we know the men of whom the matter speaketh? As for example, if the holy Ghost say, Sheba and Seba shall bring giftes, or Nebaioh and Kedar shall come and serue: how can we know rightly what is meant heerby, vnlesse we know the people of whom the holy Ghost doth speake, and also the cause why they were estranged from the Lord, & now should come againe? Or if the Lorde do tell you, how that he will subdue the Canaanites, Heuites, Iebusites, Gergesites, and the rest of those nations, to giue vnto Israel their possessions: must you not of necessitie if you will know the cause cleerely vnderstand what these people are, and of whom they come, and also vpon what former prophesie & promises these matters doe depend? Yes, you are bound to know them: for the holy Ghost commandeth you, and all the worlde to consider of it: euen of this, how that when the most high God deuided to the Nations their inheritance, he appointed the borders of A people (meaning Canaan and his sonnes, according to the number of the sonnes of Israel) that in time they might haue it: So that if you will knowe any thing in the booke of God cleerely (as all thinges therein you are bounde to know) you must of necessitie know the persons that the holy Ghost doth intreate of. For when as the holy ghost doth tell you of blessednesse to befall Sem, and his posteritie: and likewise the contrary vnto Canaan and his posteritie: and also of a reuersion of Sems blessednes to befall Iapheth in the ende, and his posteritie, and also how Canaan and his posteritie shall be seruants vnto both them and theirs: how is it possible, I say, for you to vnderstand any thing with iudgement, vnlesse you be able in some good sorte to distinguish of these Families? For all the whole Bible from the ninth of Genesis to the ende of the Reuelation, dependeth vpon this one Prophesie: euen on this, which by the spirite of God

Psalm. 72. 10. Esai. 60. 7.

Deut. 7. 1.

Deut. 32. 8.

Gen. 9. 26. 27.

was vttered in the Chapter before cyted. Or againe, if the holy Ghost do tell you of Moab, Ammon, Edom, and diuers moe with them, to be ioyned in league against the people of God: must you not of necessitie also (if you will knowe the cause cleerely herein) vnderstand of what rootes those wicked branches doe also procéede: and likewise how, and for what cause they became such rotten ones as they were: and also how and for what cause the other, the Israelites became the people of God, and of whom they also come: Yes indéede must you, or otherwise your hart shall remaine that harde way, and stony ground vnfallowed vp, vpon the which the séede of the worde béeing cast, is not able to take roote to the bringing forth of fruites. And why? because without the knowledge of these things, you are neither able to heare or reade the word of God with vnderstanding. Therfore in the name of God take héede, that you be not so perswaded by them, to beléeue that the Genealogies in the holye Scriptures be endlesse, or vnprofitable, or superfluous: for if you so thinke, then do you nothing els, but take away from the Scripture, and so the cursse of God will come vpon you, euen to your vtter damnation. Therefore if it be so as Moses saith, that the things reuealed in the holy Scriptures, are for vs, and our children for euer. And also that the same Apostle that you spake of, doth tell you, that all things that are therein written, are written for our learning. You must in any wise take vnto you the whole armor & instruments that God hath you appointed, that so your building may be so coupled and knit togeather, in euery ioynte of the furniture thereof, & so surely grounded vpon that precious foundation of the Apostles, and Prophets, Christ himselfe being the chiefe corner stone, as that it may stand steme & sure against all the assaultes of the Deuill, in the stormie and euill day. Wherefore séeing that these blinde Guydes, whose lippes do not preserue knowledge, but woulde take away the key thereof, and neither enter in themselues, nor suffer you that woulde: Be you carefull your selfe, to laye your groundesteles so sure and fast vppon the former Rocke, as that your spirit-

Psal. 83. 6. to 9.

Matth. 13. 19. 20 23. Mark. 4. 3. to 21. Luk. 8. 5. to 16

Reue. 22. 19.

Deut. 29. 29.

Rom. 15. 4.

As those in Luk. 11. 52. & Matth. 25. 13

spirituall building may grow vp as an holy Temple for the Lord: and in any wise giue an entrance to the building thereof, by the holy word of God: and assure your selfe, the Lord will giue you light, yea such exceeding shyning light, as that the hardest knot, and darkest place therein wil seeme most cléere and bryght, if you wyll the Lorde beleeue. For you shall vnderstand that he doth tell you, that if you would but séeke after knowledge, as you would do after siluer, and search after vnderstanding, as yée would do after treasures, then you should be sure, not onely to finde the knowledge of the hardest Genealogie in his booke contayned, but also in them, and by them, the feare and knowledge of the Lord your God. Therefore leaue of so much your séeking after trash, which perisheth, and séeke for that true knowledge which neither Moth, nor Canker, nor Théefe decreaseth, as our Sauiour you commandeth. Pro.2.3.4.5 Math.6.19. 20.21.

Yea but you will say, that some of our guydes do also tel vs, that if we should get this great knowledge & vnderstanding that you speake of, it would be very hurtfull vnto vs, for it would puffe vs vp, & make vs vnreasonable proud, for so say they the Apostle sayth: and it is more méete (say they) that we should learne mortification, & to do good workes: and as for such great knowledge it forceth not. Another Obiection.

It is true indéed, that the Apostle sayth, that knowledge puffeth vp: and it is most méete also that you should learne mortificatiō, and also to glorifie ỹ Lord through your workes. But you must know what knowledge it is that the Apostle speaketh of: a man would thinke not heauenly knowledge, for who knew more then he himselfe: or who knew more then Moses, Samuel, Dauid, Daniel, or any of the Prophets, or Apostles, and yet were they thereby puft vp with pride: I would thinke, and if they looke well about them, they shal finde the more knowledge they had of the heauenly maiesty of God, the more base & vile they became in their owne eyes. Alas how are they deceiued, that thinke the Apostle meaneth, that true & heauenly knowledge puffeth vp with pride: Why, how blinde are men: can they not se that he commandeth the same Corinthians not to be chil- The answere. 1. Cor.8.1. 2.Cor.12.11 1.Cor.14.20.

dren in vnderstanding but as concerning maliciousnes to be children: but in vnderstanding to be of a ripe age? For can they not see that he telleth the Colossians, that he will not cease to pray vnto the Lord, to fill them with all knowledge of his heauenly will in all wisedome and spirituall vnderstanding? For can they not see, that he doth the like vnto the Ephesians, and to al others vnto whom he writeth? For how he telleth the Romanes, that the Iewes had a zeale indeede, but not according to knowledge, & therefore nothing worth? For can they not see how the Prophet Dauid in like sort prayeth vnto the Lord that it would please the Lord to teach him knowledge: and that not once nor twice, but many and many times? But what should I speake of one or two examples, when as all the Prophets and Apostles, and deare children of God, haue euer most hartely desired it at the Lordes hands? Since it is so then, that they cannot see that, I would they could see, and consider this: My people, sayth the Lord, are spoyled for lacke of knowledge: and because they haue refused knowledge, I will also refuse them. O most fearefull sentence, and most true & terrible vnto all those that haue so done, as anone you shal see at large. So that by this you may see the Apostle meaneth not, that heauenly knowledge doth puffe vp with pride: but he meaneth such like knowledge as some of the Corinthians seemed for to haue, who indeede knew nothing at all, as they ought to know, because they wanted loue: for though a man could speake with the tongues of men and Angelles, and had all knowledge, yet if hee haue not loue, it profiteth nothing but is euen as a sounding Brasse, or tinckling Cimball. Againe hee meaneth such like knowledge as the King of Tyrus had, whom the Lord doth flout (as he doth all others that are the like. Behold, sayth he, thou art wiser then Daniel, there is no secret, that they can hide from thee: with thy wisedome and thy vnderstanding hast thou increased thy riches, and so thine hart is lyfted vp, because of thy riches. And also such like knowledge as the king of Babell had, whose hart was lifted vp so high therewith, as that nothing would serue his turne

Colo. 1. 9.

Ephe. 1. 16. 17
Rom. 10. 1. 2. 4. 5
Ro. 11. 14.
1. Cor. 1. 5. & 10. 1. & 12. 1. 31. and 14. 1. 12. 15. 20. and 15. 34.
Gala. 4. 19.
Psalm. 119. 56

Hosea. 4. 6.

1. Cor. 13. 1. to the end.

Ezek. 28. 3. to 8.

Esai. 14. 13.
Dan. 4. 27.

turne, but to exalt his throne aboue the cloudes, and so to be euen like vnto the most High: but full soone was he brought downe full low, euen to the eating of Grasse with Oxe and Asse. And likewise such knowledge and wisedome as had that wise Ahithophel, who was puffed vp with such swelling pride thereby, that if good Hushai for wisedome and counsell be better thought of then he, he goeth and hangeth himselfe for very spight: and so the wyse counselling Ahithophel shewed himselfe to be, according to the nature of his name, that is, euen the brother of a very fole. And such wisedome and knowledge the Apostle meaneth, as the Grecians, and all other worldlinges here amongst vs seeke after: who as our Sauiour sayth, attaine to wonderfull great wisedome in their generation and kinde, and are full of knowledge, and so puft vp with a proud conceit they haue thereof, as that the word of God and preaching of the Gospell, as the Apostle sayth, is but vnto them euen méere foolishnes. And therefore saith hée vnto Timothie, Charge them that are ritch in this world, that they be not so high minded, and that they trust not so much in vncertaine riches, but in the liuing God. So that by this you se what kinde of knowledge it is that the Apostle sayth, will puffe you vp with pride: the which if any of you haue, or seeke after for to haue, let him in any wise ceasse from such wisedome, and let him become a fole, that so he may be made wise in déede, as the Apostle saith: Therefore once againe I say, take héede, that Satan do not so deceiue you, as to make you beléeue, that the knowledge of the word of God will puffe you vp with pride: No, if you refuse to increase your knowledge therin, you shew your selfe to be proud then in déede, and wicked also: for so speaketh the Prophet: The wicked is so proud, sayth he, that he séeketh not for God, but contemneth him. And God doth know, innumerable there are amongst vs, that do euen so. For who can number the troupes of those most vile prophane beastes, who notwithstanding do take the name of God in their mouthes, yet do their déedes declare plainely that they say in their hartes, there is no God, as the Prophet speaketh

Dani. 4. 28. to the end.

2. Sam. 17. 14. 23.

1. Corin. 1. 17. to the end.

2. Cor. 1. 18. 23.

1. Tim. 6. 17.

Pro. 23. 4.

1. Cor. 3. 18.

Psal. 10. 3. 4. 5.

Pſal.14.1. and 53.1. of them. And againe, who can numbrr the troupesof a ſecond ſoꝛt? Who notwithſtanding their owne harts do tell them there is a God, and as the Apoſtle ſaith, they pꝛofeſſe alſo that they know him: and yet by woꝛkes they deny him: and alſo ſay vnto him, as Iob ſaith they do, Euen depart from vs, foꝛ we deſire not the knowledge of thy wayes. Agayne, who can number the third ſoꝛt? Which are thoſe vnto whom moſt chiefly I direct my ſpéeches, who notwithſtanding haue wonderfull great zeale, and alſo great care of the true woꝛſhip of the Lord: yet are ſo grounded in a blinde conceyte they haue of fooliſh zeale in moꝛtification, and alſo in doing well towardes men, thinking that that is the only thing the Lord requireth, as that it is greatly to be feared, leaſt in the ende they will fall into the like danger of our blinde Papiſtes, & alſo of the Iewes their pꝛedeceſſoures in that point:

Titus.1.16.

Iob.21.14.

Rom.10.2.3 whom ỹ Apoſtle witneſſeth of, to haue a great zeale, but not accoꝛding to knowledge: and theꝛefoꝛe being ignoꝛant of the righteouſnes which is in Chꝛiſt, went about to eſtabliſh their owne. I ſay it is greatly to be feared, leaſt this damnable errour ſhould befall this third ſoꝛt: foꝛ truely foꝛ ought that I can perceiue, they are come to the ſame paſſe of thoſe in Eſai all ready, that is, euen to ſay vnto other men,

Eſai.65.5. Stand farther from vs, becauſe wée are holyer then you. Euen ſo fooliſh they are, accoꝛding as the Apoſtle ſpeaketh

Gala.3.3. to the Galathians, that after they haue begun in the ſpirit, they would now ſéeme to bée made perfect by the fleſh. Foꝛ truly I ſay, foꝛ ought that can be perceiued, they make moꝛe accompt of a little ſhew of humili y and well doing (as they tearme it) then they do to haue their mindes renewed by ſound knowledge, that ſo the darknes that is in them myght be turned into light, and that ſo they might be able, as the

Luk.11.35.36

Epbe.3.18.& 1.Timo.3.16 Apoſtle ſayth, euen to compꝛehend with any, how exceéding great that heauenly miſtery of our ſaluation is. Theꝛefoꝛe much like they are vnto thoſe blinde zelous Scribes and Phariſes, who as our Sauiour ſaith, made moꝛe accompt of tything trifling toyes, then they did of tything iudgement,

Math.23.23. 24.25.26. and weighttier matters: that is, they made moꝛe accompt of

fooliſh

foolish zeale in outwarde shewes and ceremonies of religion, then they did to haue a sounde knowledge of Christ the Sonne of God: who was not onely a bare sonne descended of Dauid, and no more as they thought him, but also euen Dauids Lorde and God. So that notwithstanding all this their blinde zeale, yet missing of a sound knowledge herein, eyght most woefull woes dooth the Lord our Sauiour pronounce against them. Therefore in the name of God (what soeuer such ignorant Guides doe tell you) take heede how you despise to encrease your knowledge of the Sonne of God, least the like plague befall you, that befell them: and take heede also how you suffer such to beare rule ouer you, as the Apostle commaundeth. For whatsoeuer shew of humilitie such blinde guides would seeme to haue: yet you shall finde in the ende, that they are such as the Apostle speaketh of to the Colossians, whome in flat wordes he termeth to be puft vp with a fleshly minde, and also to aduance themselues in those things which they neuer saw: whose fault (as it seemeth by the Apostles exhortation to ỹ Colossians) was much in the same kinde of theirs, who would haue you to make no accompt of knowledge. For the Apostle greatly vrgeth them, especially to be increasing therein, euen so farre, as to be rooted, and built, and stablished, and still to be abounding in height, vntill they became as fite Temples for Christ to dwell in. Euen so in the name of God do you, for you are so bound, as further you shall see anone: and assure your selfe, the more knowledge you haue in the worde of God, the more shall you be humbled in your owne eyes: for it is mighty through God to cast downe all strong holdes, and to bring into captiuitie euery high thought, to the obedience of our Sauiour Christ.

Mark. 7. 1. to 15. & Luk. 11. 38. to 43. Mat. 22. 42. to the ende, and Mark. 13. 35. 36. 37. and Psalm. 110. 1.

Math. 23. 13. 14. 15. 16. 23. 25. 27. 29.

Colo. 2 1ª.

Colo. 2. 7. and 1. 9. & 3. 16.

1. Cor. 10. 4. 5.

Now whereas they tell you, that of necessitie you must learne to mortifie your selfe, and also that you must endeuour to doe good workes: it is méete you should so doe in déede. For mortifie your earthly members, saith the Apostle Paul, And againe, Abstaine from the lustes of the flesh, which fight against the soule, sayth the Apostle Peter. And againe, let

The other part of the last obiection answered.

Colo. 3. 5. 1. Pet. 2 11.

let your workes so shine before men, that they seeing may glorifie your father which is in heauen, saith our Sauiour: and reason good you should so doe, or to that ende tendeth all your knowledge. For if you haue learned Christ, saith the Apostle, and haue heard him, and haue beene taught by him, as the trueth is in him, then you must of necessitie cast off the conuersation in times past: for otherwise your knowledge is in vaine, and you remaine as yet the seruants vnto sinne, whereunto you were bound, euen as slaues, giuing your members as seruants to fulfill the will thereof. Therefore if you will be freede by Christ, and be seruants vnto God, you must also giue your members as seruants vnto righteousnesse, in obeying his will, vnto whome you nowe stand bound. And for this cause the Apostle sayth, Cast off the old man, which is corrupt through the deceiueable lusts: and be renewed in the spirite of your minde, saith he: and then put on the new man, which after God is created in righteousnes and true holinesse. So that you see true mortification consisteth in casting off the olde Adam, and putting on the new, which is Christ. Now if one should aske you what this olde Adam is, the which we are so often commanded to cast off: how can it be answered, I pray you, but by the booke of God: For by no writ else in all the worlde, can you describe him aright: vnlesse it be so, as that they haue learned thence: but there you may beholde him as in a glasse most cleere, euen to his very thoughts, and intents of the heart, for the word of God is a searcher and tryer thereof. If then you cannot discerne throughly what this olde man is which you are to cast off, but by the word of God: how much lesse then are you able to discerne what this new man is, which you are to put on, which after God is created in righteousnes and true holines but by the same? For if we be not able in this our corruptiō, to iudge and discerne throughly of our corruption: but that the Law came & shewed it, that so it might appeare plainely to abound: How is it possible then (being altogether blinde in iudgement) that we should discerne that exceeding righteousnes of Christ, which we are to put on, but that the same

Math. 5. 16.

Ephe. 4. 20. 21 to 25.

Rom. 6. 16. to the end.

Ephes. 4. 22. 23. 24.

Hebr. 4. 12.

Rom. 5. 20. and. 7. 10. and. 7. 13.

hath

hath also shewed it: And therefore the Apostle telleth you, that you must be renewed in the spirite of your minde before he bidde you put on the new man. For how can you put on Christ, vnlesse you know him: and how can you know him, but by the booke of God, where he only is described: So that the first steppe you are to make to true mortification, is to mortifie your follie: and that cannot be done, but by the quickening of your wisedome: neither can that be done, but by the worde of God. For by thy Statutes haue I beene quickened, saith the Prophets: therefore as the Apostle saith, Let the worde of Christ dwell in you most plentiously, euen in all wisedome, whereby you may be so changed by the renewing of your mindes, as that you may be able to proue, what is the goodwill of God, and acceptable and perfect: and when you haue so done, then in any wise giue vp your bodies as liuing sacrifices, holy, and acceptable vnto God, by your obedience in seeking to fulfill the same: alwayes prouided, that the knowledge thereof must first go before: for so much may you also wel perceiue by the Apostle Peter his speeches, which are these: I will not be negligent, saith he, to put you alwayes in remembrance of these things, though that you haue knowledge. Wherby you may learne that the Apostles did euer plant the knowledge of Christ in mens hearts, before they would commaunde them to walke: because that otherwise their mortification, or walking had beene in vaine: For if an vnbeleeuing Iewe, or a Turke, or a Papist, or any other what so euer, that knoweth not Christ aright should do all the good workes in the worlde, or mortifie the flesh neuer so much, yet should none of all these thinges profit hym any thing at all, vnles he knew the vertue of Christ his resurrection, and also the righteousnes which he should haue by hym: because it is not the workes that maketh the man good, but the man that maketh the workes good. For you must well know, that if Abraham had not beleeued the Lord, he had not been counted righteous: * for although he were iustified by workes in the sight of men, and therby had somwhat wherin to reioyce, yet had he not so in no respect with God. For what

Ephe. 4. 23. 24

Psalm 19. 93.

Colo. 3. 16.

Rom. 12. 1.

Rom. 12. 2.

2. Pet. 1. 12.

* The workes which Abrahā did, at the offering of his son, made perfect to the sight of men the faith which he had before, & so the workes being added, made ỹ former faith to appeare to be a liuely faith, and not a dead faith, as S Iames speketh. Gen. 15. 6. and Rom. 4. 3. read the whole Chapter.

 sayth

Gen.15.6. saith the Scripture: doth it not tell you how that Abraham beléeued the Lorde, and he counted that vnto him for righteousnes? So that the workes which he did, had béen but as dead workes & rotten in the sight of God, had he not beléeued the promise of God concerning the Séede that should come of

Rom.11.7. him. Againe, you must as well know that Israel obteyned not that which they sought through workes, but the election obteined it: neither were they elected vnto saluation because of the workes which in time they would doe: but they were elected through the grace of God in Christ Iesus, according

Ephe.2.8.9. as the Apostle also telleth the Ephesians they were, saying: By grace are yée also saued through faith in Iesus Christ, & not of workes (saith he) least any man should boast himselfe:

Rom.3.9.20. 23 & Gala.3. 10.11. and therefore the Scripture hath concluded all vnder sinne, that so men might sée plainely how they are iustified freely by the grace of God, and not through workes: for if it were of workes, then were it not of grace: but since it is of grace,

Rom.11.6. Rom.3.28. it cannot be of workes, as saith the Apostle. Therefore we conclude (saith he) that a man is iustified freely through faith in Iesus Christ, and not through workes: for to him that

Rom.4.4.5. to 9. worketh, the wages is not counted by fauour, but by debt: but to him that worketh not, but beléeueth on him that iustifieth the vngodly, his faith is counted for righteousnes: euen as Dauid declareth the blessednesse of the man, vnto whome God imputeth righteousnesse without workes, saying, Blessed

Psal.32.1. Rom.4.6. are they whose iniquities are forgiuen, and whose sinnes are couered: blessed is that man to whom the Lord imputeth not sinne. And good cause the holy Prophet had so to say, for if men should be rewarded according to their workes or deserts, they should be rewarded with euerlasting

Rom.6.23. Rom.3.9.to 24.& 1 Ioh.1. 8.9 10 and 1 King.8.46. & 2.Cro.6 36. & Dan.9.4.to 20 death, because the wages of sinne is death, and there is no man but he hath sinned, and gon astray: therefore no man, but he deserueth the wages of hell and death. But if men do looke for eternall life, they must know it commeth as a free

Rom.6.23. Rom.4.13. gift of God through faith in Christ, and not in any respect as a due debt vnto them, because of their workes. For as Abraham receiued not the promise concerning the heireship

of

of the world, through the fulfilling of the Law, but through the righteousnes of faith: no more doth any man receiue the promise of the heirshyp of eternall life, through the workes which he can do, but through the faith which he hath in Iesus Christ. What shall we say then concerning good workes? Shall we vtterly exclude them? No, in no wise: for God hath ordained them also euen to the end, that those whom he hath elected in Christ, should walke in them: but not in any respect for men to thinke, that they should be the cause of their election, neyther that they should thinke the free gift of eternall life commeth as a due debt for them. But indeede they are as most excellent fruites, which should alwayes florish from those whom God hath elected, according as the apostle saith: God hath chosen vs in Christ before the foundation of the world, to the end that we should be holy and without blame before him in loue. So then ỹ fruites not being the cause of the goodnes of the tree, but the tree the cause of the goodnes of the fruites, it had bin in vaine I say, for the Apostles to looke for good fruites to come from men, if they had not first taken care for the sound planting of the tree, that is: If they had not first taught men the sound knowledge of Christ, whereby they might see plainly wherein their goodnes stoode, it had profited their hearers nothing at all: no although they should haue done all the good workes in the world, or haue mortified them selues neuer so much in the sight of men: because without the sound knowledge of Christ, the soule cannot be good. For I pray you, had not the Apostle Paule as great cause to reioyce in the flesh, as any man in the world, if by such things God would haue beene pleased? Yes indeede had he: for you see he was *circumcised the eight day, & of the kinred of Israel, and of the tribe of Beniamin, and an Hebrew of Heber, and by the Law of the strictest sect euen a Pharisee: and also as concerning zeale, no man more feruent then hee: yea and as touching the righteousnes which is by the Law, euen vnrebukeable: and yet you may see that he counteth all these things but as dung & drosse, in respect of ỹ excellent knowledge sake

Rom. 4.16. to the end. Gala. 3. & 1. Ioh. 5.11.

Ephe. 2.10.

Ephe. 1.4. As it is vnpossible for a good tree to be without good fruites so is it for an elect vessel, or liuely faith, to be without good workes.

We ought first to teach others ỹ sounde knowledge of Christ, that so their beliefe being surely grounded on him, they might be indeed trees of righteousnes & the planting of ỹ Lord, as it is in Esa. 61.3. Pro. 19.2. *Phil. 3.4.5.6. to 11. and. Actes. 26.5. & Gala. 1.13.14.

Philip.3 9.10. Gala.2.14.to the end. and 2.1.11.

which he had found in Christ: by the which knowledge hée was made to sée, that notwithstanding all his former righteousnes by the Law, yet had he gone to eternall destruction, had he not found the righteousnes which is through faith in Christ: and therefore no maruell was it, though he made small accompt of his former righteousnes in respect of the knowledge he had now of Christ. Wherefore in any wise sée that you alwayes desire the same thing: for assure your selfe that is more worth in the sight of God, then all the burnt offeringes or sacrifices in the world, for so the Lord himselfe doth tell you. Therefore blame me not, I beseech you, though somewhat longer I stand vpon this point, euen vpon this, that the second knowledge of Christ for vs to haue, is more accepted in the sight of God, then all the workes which we call good in the world. For I pray you further, was not Cornelius the Captaine that heathen man, a godly man as wel as Paule? Yes euen one whom the Holy Ghost commendeth to be very deuout, to haue the feare of God before his eyes, to pray vnto him continually, to haue care to teach his whole household the like: and besides all this, to be one that gaue much almes vnto the people: and yet you sée he was not in that case as he ought to be, vntill such time as Peter had made knowne vnto him the Lord *IESVS*, that so he might know that by his death and resurrection came remission of sinnes, and onely vnto those that would beléeue in his name: so that notwithstanding all his former righteousnes, yet was he to be counted a most grieuous sinner, vntill such time as he apprehended Christ by faith, and therefore is it that the Apostles say, so soone as they hard of this: We perceiue now that God hath also granted vnto the Gentles repentance vnto life. So that the necessity of this point is farre greater then I can well declare, because men are giuen generally to thinke, that if they can frame them selues to do well (as they tearme it) and to mortifie the lusts of the flesh, that that is the onely thing the Lord requireth and accepteth of: but they are marueylously deceiued. For the Lord delighteth more that men should haue the sound knowledge

Hosea.6.6.

Acts. 12,1.2 3.4 5.3 6.to the end.

Act. 11.17.18

Ierem.7.22.23 24. & 9 3.24.

of

of him, then he doth in all the workes which we call good, be they neuer so many by vs performed: for if it stode onely vpon good workes and mortification, wherewith the Lord would bée pleased, I am sure you cannot deny, but that all the people in the world were then in as good case one as another. For who can deny, but that the very *Infidels for outward actions behaue themselues as well as men can do, and yet notwithstanding they go to eternall destruction. And why? Because they know not God in Christ. For this is an eternall rule which you are bound to hold, that is, that whosoeuer knoweth not the Sonne of God, nor beléeueth in him, shall neuer sée life, but the wrath of God abydeth on him. Therefore if you bée one of those which loue eternall life, you must haue an earnest minde to know him aright, that so your beliefe in him may stand most firme and constant, and then assure your selfe you haue performed the chiefest worke that God requireth. For when the people demaunded of our Sauiour what they should do, whereby they might worke the workes of God. His answere is, Beléeue in him whom ỳ Father had sent. Againe, when the kéeper of the Prison demandeth of Paule & Silas what he should do whereby he might be saued. Their answere is in like maner, that if he would beléeue in the Lord Iesus Christ, he should then be saued.

Now it may be you will say vnto me in this place, if that be all in all, to beléeue in him, what néede you then bestow such long spéech in this point. For we beléeue in the Lord Iesus, & know well enough that all the workes in the world will not helpe vs, vnles we do so. Then must I say vnto you againe, if it be so that you beléeue in him, as you say you do, it must néedes be in that you haue hard somewhat of him: for how can you beléeue in him, of whom you haue not hard: therefore if you haue hard somewhat of Christ, and according to that ground your beliefe, it must also follow of necessity, that you haue a minde to know him in more ample maner: for those that beléeue in Christ, sayth the Apostle, the Lord hath giuen a minde to know him: so that if you finde in your selfe an earnest minde to be still increasing in

*As namely Festus for our example, for who coulde haue behaued himselfe better thē he in Paule his cause, and yet you may see how like a prophane beast he speketh, whē as he talketh of our Sauiour Christ. Reade for this Actes. 25 13. to 22 & in the same maner spak ỳ stiffe necked Iewes, as you may see Actes. 17. 7. Iohn 3. 36. and 17. 2. 3. Therefore if Felix, or Festus, or Agrippa, or any other such as they were should behaue thē selues a thousan thousand times better thē they did, yet if they know not Christe no better then for any warrent we haue they did, you may safely say they go to eternall destruction.

Reade for these three Actes. 24. and 25. and 26. Iohn. 6 28. 29. Acte. 16. 30. 31.

2. Iohn. 5. 20. & Iohn. 8. 47. & 10. 26. 27.

the knowledge of the Sonne of God, then may you safely say, that you are one of those that do beléeue in him: and then againe, if you be one of those that do stedfastly beléeue in him, you haue then performed the chiefest worke that God requireth at your handes: yea then haue you also learned true mortification indéede, other wise you haue it not. For true mortification consisteth not onely in humility, or in not sparing of the body, or in not satisfying of the flesh, to fulfill the lustes thereof. Neither do good workes, as you see, onely consist in the doing of that which is required vnto men, for so the Papistes, and many others, as the forenamed, would go before you in that kinde: but they both consist chiefly in ỹ soundnes of your knowledge, which you ought to haue of the Sonne of God. Therefore whereas the most part of people are brought to this passe, that is, euen to thinke that if they can say they do beléeue in Christ, & learne withall to bring forth the fruites of a christian life, which is to fede the hungry, to cloath the naked, to visit the sicke, to relieue the prisoners, to do vnto all men, as they should be done vnto, and to mortifie the lustes of the flesh: all which indeed are their duties concerning the second Table, and therefore worthy of commendation for so much. But whereas they are brought to this passe I say, which is to thinke, that if they can performe these things, that they haue then performed the only thing ỹ Lord requireth, they are greatly deceiued: for the Lord requireth a great deale further matter at their handes then so. For know you not the answere of our Sauiour vnto the Ruler, who had asked what he might do to inherite eternall life: if you do not, this is it: Yet lackest thou one thing, saith our Sauiour. Now what this one thing was that he then lacked, I will shew you. First then the Ruler demaunding of our Sauiour what he might do to inherite eternall life, and our Sauiour reciting the duyes of the second Table: and he replying, that he had kept them all, euen from his very youth. Our Sauiour tryeth him then with a further and more chiefer point, that is, with his duty concerning the first Table, and telleth him playnely, that he

Iohn. 6. 29.

Colo. 2. 10. to the end.

Math. 19. 16. to 26. & Mark 10. 17. to 25. and Luke. 18. 18. to 26.

he lacketh one thing yet, and that in déede the moſt chiefeſt thing of all, which was his loue towardes our Sauiour Chriſt: and therefore ſaith our Sauiour vnto him: Sell all that thou haſt, and come and follow me, thinking thereby to trye his obedience towardes the firſt Table, that is, to ſée whether he did ſo loue the Lord in hart, minde, and ſoule, as that he could be contented to leaue all that he had, & followe him, as Abraham, Moſes, Dauid, Daniel, and diuers others in the Goſpell did: but when he came to that point, the caſe was altered: whereby you may plainely ſée, that if men neuer ſo well performe their duties concerning the ſeconde Table, and yet miſſe therein as touching the chiefeſt point of the firſt, it profiteth them nothing at all. Therefore this is the marke the which moſt earneſtly I do ſhoote at, euen this, to haue you and all men well to knowe, that the Lord requireth moſt chiefly your whole duetie, as touching the firſt Table, which is not fulfilled only in ſaying there is but one God, Father, Sonne, and holy Ghoſt, nor in ſaying, you beléeue to be ſaued by the ſecond perſon in the Trinitie: but you muſt well know that the Lorde doth alſo require a moſt intire loue to be ſhewed towarde him, that is, he will haue you to loue him euen with all your hart, with al your minde, with all your ſoule, with all your ſtrength, the which loue can in no wiſe be ſo greatly expreſſed, as when you haue a moſt earneſt deſire to heare his voyce, and when as rather then you would be hindered from the hearing thereof by worldly matters, you would rather be contented to forſake them all. Therfore it is not enough onely to ſay you know this, or beléeue that, but you muſt ſhew a willing minde to know & beléeue according to Scripture: for the Lord will in no caſe like that you ſhould be troubled about many matters with Martha, but will haue you without all excuſe to chooſe the beſt part with Marie, becauſe that indéed, is the moſt excellent thing you cã deſire: I meane, the hearing of his voice continually, as Mary did: that ſo you may haue all his moſt gracious words printed in your hart, as Moſes ſpeketh. And why ſo? Surely to the entent you may be able to rehearſe them

Math. 4. 18. to 23. & Mark. 1. 16. to 21. and 10. 28. to 32.

Deut. 6. 5. 6. to the end.

My ſheepe heare my voice, and I knowe them, and they followe me. Iohn. 10. 27.

Luk. 10. 38. to the end.

them continually vnto your children, and that so you may be able to teach them and your selfe, to knowe aright how that he *IEHOVAH* your God is one, and that there is none but he, according as he requireth in that first & great Commaundement, saying: Heare O Israel, *IEHOVAH*, thy God *IEHOVAH* is one. Therefore if you holde them happy, as happy & blessed they are, whose God this Iehouah is, and that your selfe would be of this happy sort, you must learne to know him aright: that is, you must learne to know according to the Scriptures, how that vnder this name and nature, there be three: the Father, the Worde, and the holy Ghost, and that these three are but one God: for the Worde is the Sonne, and yet he is *IEHOVAH*, as S. Iohn in his twelfth teacheth you out of Esai the first. And the holy Ghost is *IEHOVAH*, as S. Paule in the Actes. 28. teacheth you out of the same text of Esai. And how this name *IEHOVAH* is opened, S. Iohn in Apocalips the first, sheweth you in this sort: I am Alpha and Omega, the beginning and the ende, sayth the Lord, euen he who was, who is, and who will be. The knowing of this true God, who is but one: as also that the second person in this Trinitie, was to take the nature of man, that so he might suffer, to the intent that in death he might destroy him that had the power thereof, and so giue life vnto the worlde. The knowing of this I say, according to the Scripture, the which in all ages most plainely hath been manifested, is the chiefest thing the Lorde requireth at your hands: therefore you are to vnderstand, that the holye Prophets and Apostles did euer first and most chiefly labour to set forth this: and afterwards exhorted men to walke according to their duties laide downe in the second Table. * For you are not to thinke that when Iohn the Baptist came preaching in the wildernes, that his only drift was to bring y people to a more perfection of workes, although after their demaunde, he tell them, that thus and thus they were to do: but

Deut. 6. 4. to 10. and Mark. 12. 26. to 35. Marke the conference betwixt our Sauiour & ỳ Scribe there.

Psal. 33. 12. To knowe the true God, who is but one, & the sending of Iesus Christe, is the sum of all the Scripture. Iohn. 17. 2 Iohn. 5. 7. Iohn. 1. 1. 14. Iohn. 21. 41. & Esai. 6. Actes. 28. 25. to 28. Reuel. 1. 8.

Iohn. 17 3.

* Cõsider these Scriptures. Acts 13. 24. to 42. and 14. 15. 16. 17. and 16, 30. 31. & 20. 21. and 26. 17 18. Paul in this 26. of the Actes sheweth ỳ sum of all their doctrine, that is, euen that both Iewes & Gentiles were to turne frõ darknes vnto light, and from the power of Satã vnto God, that so they might receiue forgiuenes of sinnes, & inheritance amongst them which are sanctified by fayth in Christ: and therefore the Apostle sayth, that hee witnesseth both vnto Iewes and Gentiles, that they should haue repentance towards God, and fayth toward our Lord Iesus Christ. Actes 20. 20. 21. And that was the summe of the Gospell.

but you are to vnderstand, that most chiefly his drift was to bring them to a change of iudgement, and to a more perfection of this knowledge, and to a repentance of their former ignorances, and a beliefe in Iesus Christ. For you see he telleth them plainely, that the kingdome of God was euen now at hand, & that a stronger then he came presently after him, who in deed was before him: and that himselfe was not worthy to stoope downe and vnlose the latchet of his Shoes: and that although he baptised but with water, yet he that came after him would baptise with the holy Ghost and with Fire: and that he would come with his Fanne in his hand, to make cleane his floore, and to gather his wheate into his garner, and to burne vp the chaffe with vnquenchable fire: And therefore vnlesse they did beleeue in him which should come after him, that is, in Christ Iesus, they would proue to be this chaffe. Wherefore he telleth his auditors the Iewes, that notwithstanding they for their parts began to say within themselues, We haue Abraham to our Father, and therefore we are the onely people, because the couenantes and promises of God belong onely vnto vs: and also for that the Oracles of God were committed chiefly vnto vs: and also because we are the Circumcision, whereby we are separated from the sinners of the Gentiles: I say notwithstanding they beganne to bragge in this sort, of all these outwarde things, yet he telleth them, that vnlesse they did beleeue in him of whom all the Prophets before had spoken, and was now come into the worlde, they should finde themselues to be this chaffe here spoken of, and not the good seede of the woman, and of faithfull Abraham: but euen the naturall seede of that olde Serpent, their father the Deuill, and that God was able to raise vp sonnes vnto Abraham instead of them, euen of the very stones. Wherby is meant, that whereas the Gentiles vnto that time had hartes as hard as stones, for asmuch as they regarded not to knowe the Lorde aright, and therfore he regarded not the time of this their ignorãce, but suffered them to runne on in the hardnes of their hearts, euen to their owne destruction: Yet now he admonisheth all

Zacharias the father of Iohn sheweth what was the chiefe mark that Iohn shotte at, as you may see in Luk. 1.76.77. and Iohn.1.6.to 9 and Luk.3.32. 33. Math.3.2. Marke.1.7. Iohn.1.15. Luk.3 16.17. Math.3 11.12

The summe of Iohn his doctrine was, that they should repent thē of their former ignorances, and beleeue in Christ, as you may see Actes.19.4.& Math 21.32.to the ende: and that was the fruites in deede which they the Husbandmen should haue brought forth vnto him the Lorde of the Vineyarde. Math.3.9. Ger.3.15. and Iohn.8.33. to the end.

Rom.1. 28. Act.17.30.& Rom.1.21.to 29. & Act. 14 15.16.17.

men enery where to repent them of their former ignorance and beléeue the Gospell. Yea now Iohn telleth them, that the axe is put euen to the very rote of the trées: and therefore if these Gentiles woulde repent them of their former ignorances, and beléeue in Christ, as faithfull Abraham did, then should they be counted the sonnes of Abraham, and the other should be cut off euen according, as the Apostle saith: Those which are of faith, are the children of Abraham. And againe, He is not a Iew, which is one outwardly: neither is that circumcision which is outward in the flesh: but he is a right Iew which is one within, and whose hart is filled so full with the knowledge of God, that he can alwayes praise the Lorde aright: and likewise that is true circumcision which is of the hart, and in the spirite, and not in the letter: and therefore if these Gentiles woulde be such, they should then be the true circumcision indeede: yea, they should then be the true séede of Abraham, and also the right Iewes: and so their praise should be of God, and not of men. Againe, whereas the Apostle vrgeth the Hebrewes to be led forward vnto perfection: you are not to thinke he meaneth it of workes (although no man will be so madde as to thinke otherwise) but that by those that haue knowledge, a perfection of workes must also be practised, for otherwise (because you shall not mistake me) I tell you still, your knowledge is in vaine: For what hast thou to do with my couenant in thy mouth (sayth the Lorde) if thou hatest to be reformed? And therefore as we are to grow vp in knowledge, so are we also, as the Apostle saith, to grow vp in holynes:) but in this place you are to vnderstand that the Apostle meaneth it of the perfection of knowledge, which not onely the Hebrewes, but also all others ought to attaine vnto: that so they might sée how Christ was answerable to al the former types, figures, shadowes, and ceremonies in the Law: how that at the very houre of his death al those were to ceasse, according as Daniel long before had told. In token whereof the vayle that separated the two holy places rent a sunder: because then Christ passed through the vayle of his owne flesh from the Crosse, vnto the holyest of all, euen vnto

Math. 3. 10.

As our sauiour saith of Zacheus Luke. 19. 9. & Galath. 3. 7. Rom. 2. 28. 29

Phili. 3. 3. Ioh. 1. 11. 12. 13. Rom. 2. 29 & Psalm. 24. 6.

Hebr. 6. 1.

Psal. 50. 16. 17

Hebr. 6. 1. 2. Cor. 7. 1.

Dan. 9. 24. to the end. Exod. 26. 31. 32. 33. and Math. 27. 51. Heb. 9. 24. & 10. 20.

the

the very heauen it selfe. Wherefore they were to be led forward vnto all such high pointes of knowledge, and to learne to know how that Christ entring into that holy place (which was not made with hands) made a more perfect reconciliation betwixt God and the people, then euer could Aron do in the holy places made with handes. And also they were to know that Christ was a sacrificer after another maner of order then was Aaron, euen one after the order of Melchizedek: the which Melchizedek is described in Scripture as though he were without *father, and without mother: and as concerning that name, as though he had no beginning of dayes, nor end of life; but continuing a Sacrificer for euer. And yet notwithstanding though some would haue him kept in obscurity, because their owne wittes * are dul of conceite, and not exercised in the booke of God: the Scripture is plaine enough concerning the person who he was, and in what sence he is said to be without father, without mother, without beginning of dayes, without end of life: * yea, and giueth a straight commaundement to consider how great a man he was: that so the Hebrewes, and all others might see how farre he excelled Abraham, on whom the Iewes so much relyed: and also how farre his Priesthod excelled the Priesthod of Aron, or any other of the sonnes of Leuie. For whereas they had a commaundement according to the Law, to take Tythes of the people their brethren though they came out of the loynes of Abraham: yet he whose kinred is not counted amongst them, receiued tythes of Abraham and blessed him that had the promises. And moreouer here men that dye, receiue tythes: but there he receiued them, of whom it is witnessed that he liueth for euer. And to say as the trueth is, Leuie also which receiued tythes, paide tythes in Abraham, for he was yet in the loynes of his father Abraham when Melchizedek met him. After the order of this Melchizedek, I say, were the Hebrewes and all others to know, that our Sauiour Christ was made a Sacrificer, who as concerning his humane nature, was without a father, and as concerning his diuine nature, without a mother: and who also in proper

Psal. 110. 4. and Hebr. 5. 5, 6. & 7. to the ende. Gen. 14. 18.

*But in proprietie he had both beginning of dayes, and ende of life, also father & mother: for he was Sem the sonne of Noah, as most plainely may be proued.

*According as ỳ Apostle sayth Hebr. 5. 11. to the end, & therefore he giueth men a sharpe reproofe, for that they continued still as babes, & not able to conceiue of deeper matters.

Heb. 7. 4.

* Therefore what modesty count you that, to forbid where the holy Ghost hath commaunded: Nay what boldnes is here in you that are not afraide so to do.

Num. 18. and Deut. 18. Ger. 14. 18. 19. 20. Num. 20. 28. & Heb. 7. 23. Gen. 14. 18. 19. 20. & Psalme 110. 4.

ſignification, had no beginning of dayes, nor end of life: but continueth a Sacrificer for euer, and ſitteth at the right hand of God, to make continuall interceſſion for all thoſe that will come vnto God by him: and who alſo is able perfectly to ſaue them that do ſo, ſeeing he euer liueth to make interceſſion for them. Vnto theſe and ſuch like high pointes of knowledge beſeeming a Chriſtian, doth the Apoſtle vrge the Hebrewes vnto: of the which, two or three more I will note vnto you, as to know how Chriſt had been proclayned heyre of all things euen from the very day of Adam his creation: and how that by him the father made the world: and how that he being the brightnes of his glory, and the ingrauen ſcume of his perſon, beareth vp all things by his mighty word: and how that he hath by him ſelfe and his owne blood, purged our ſinnes from dead workes to ſerue the liuing God: and how that notwithſtanding he was made a litle inferiour to the Angels, through the ſuffering of death, yet was he crowned with glory & honour, in that through death he deſtroyed him that had the power thereof, that is to ſay, the Deuill. And is alſo made much more excellent then the Angelles, inſomuch as he hath obtained a more excellent name then any of them: and in as much as they muſt all do worſhip vnto him, and are but his meſſengers: And in as much as it was not ſayd vnto any of them, Sit at my right hand vntill I make thine enimies thy foteſtoole, but vnto him it was, and ſo he doth, euen at the right hand of God in the heauenly and higheſt places, far aboue all principalitie, and power, and might, and dominion, and euery name that is named, not in this world onely, but alſo in that that is to come, and hath made all things ſubiect vnder his feete. They were alſo to know how that he was worthy of much more glory then was Moſes, in as much as he which hath builded the houſe hath more honour then the houſe, and in aſmuch as he was as the ſonne ouer his owne houſe, and Moſes but as a faithfull ſeruaunt in the houſe, euen a ſeruant to beare witnes of thoſe things which afterwardes ſhould be done by him. *These, and thouſandes of ſuch like heauenly poyntes of knowledge were

Heb. 7 24.25. and 10 12. & Rom. 8. 24.

Hebr. 7. 25.

Hebr. 1. 2. 3.

Exod. 23. 20. 21. & Colo 2. 9.

Hebr 2. 9. 14

Heb. 1. 4. 6. 7. 13

Pſalm. 110. 1.

Epheſ. 1. 20. to the end.

Hebr. 3. 3. to 7.

*As you may ſee in the whole Epiſtle to the Hebrewes, as alſo in all other the Epiſtles of the Apoſtles.

the Hebrewes to be led forward vnto: and not only they, but also you and all men in the world, that loke to appeare with Christ in glory, must set their chiefest affection on these heauenly things. Therefore when you haue subdued your affection from delighting in the things of this world, and brought it to delight only in the booke of God, that so your hart may be filled with the knowledge of his will in all these heauenly poynts of wisedome, and spirituall vnderstanding, then may you walke worthy of the Lord, and shall please him in all things, otherwise it is impossible you should: neyther will your mortification be accepted in the sight of God, no although you neuer so much pull downe your selfe: for God delighteth not in fooles, but in those that loue to heare his voyce, and desire to know him aright, in them doth he delyght. And therefore to conclude this speech, you must know that of necessity you are first bound to learne Christ, before you can know how to put him on: and then when you haue by him found light, you must endeuour your selfe to walke as children of the light, for otherwise the wrath of God will come vpon you, as vpon all the children of disobedience it hath: for God is holy, and therefore must we be holy, or els be sure he will not spare our misdeedes, as he speaketh vnto Moses, but euery transgression and disobedience shall be sure to finde a iust recompence of reward. So that the more knowledge you haue in his holy word, wherein you shall vnderstand, that no one iot of his iustice passeth vnperformed, the more if any sparke of grace you haue, will you learne to mortifie your earthly members, and also to do those workes that God requireth: for as God is knowne, euen so is he feared, saith the Prophet. Therefore in any wise desire to be instructed in the word of God aboue all other things, and then no doubt but you will be ashamed, if any thing be done amisse, yea and often strike vpon your thigh with sorrow of hart, as the Prophet Ieremie also speaketh.

Colo. 3. 1. 2.

Colo. 3. 16.

Eccles. 5. 3. Iere. 9. 24. & Iohn. 10. 27.

Leuit 20. 26. & 1. Pet. 1. 19. 16. Exod. 23. 2.

Psal. 90. 11.

Iere. 31. 19.

Now it may be you will say againe, Euery one cannot reade, neyther hath euery one leasure to get such great and perfect knowledge as you speake of: And moreouer many

Another Obiection.

dye before they come to yeares of discretion: as also many in their mothers wombe: How then shall all these doe? shall none be saued, but those that vnderstand the whole Bible?

The answere. Math. 9. 20. 21. 22. & 14. 36. & Mark. 5. 27. to 35. & 6. 56. & 12. 42. 43. 44. & Luke. 21. 1. to 5. 2. Cor. 8. 12. Ephe. 2 8. Rom. 10. 17. 1. Pet. 2. 2. and 2. Pet. 3. 18.

Yes forsoth, for if they do in steadfast faith but touch the hemme of Christ his garment, they shall be saued: for aswell doth he accept the poore Widowes mite, as the Rich mans great gift, especially if it come with such willingnes of hart, that if they had, or could get more, more they would giue. But seeing that faith is the gift of God: and seeing also that the ordinary meanes that he hath apointed to come thereby, is the hearing and reading of his holy word, we must euery one of vs desire the sincere Milke thereof, as the Apostle Peter saith: that so we may grow thereby, both in faith, in grace, and in the knowledge of our Lord and Saviour Iesus Christ. And most méete and necessary it is that so we should do: for seeing that Satan goeth about like a roaring Lyon, continually séeking whom he may deuour: How much more néedefull therefore is it, that wée should continually be as carefull, to get such skil in the handling of the sword of the spirite, which is the word of God, as that we may be able, not onely to resist him, but also to wound him most deadly therewithall: for otherwise, if we shall be found ignorant in the vse of our weapon, we shall be sure to receiue most deadly woundes our selues, because that ignorance therein shall not excuse any man. Therefore whether a man can read or no, that shall not excuse him, for if he cannot, he must haue the more care to be taught by others, that in any wise he may get some knowledge in this spirituall weapon offered for his helpe, least when he should giue the woundes, he receiued them most deadly him selfe. And as for children which die in their mothers wombe or before they come to be of discretion to vse the ordinary meanes, we must commend them vnto the Lord, who is able without the meanes to saue whome pleaseth him, being elected in Christ before the world was made: the which babes elected, he is able to inlighten their mindes, by the working of his spirit euen in their mothers wombes: as well you

Ephes. 6. 17.

As no man knoweth the father, but he to whom the son doth reueale him: so no man knoweth the sonne, but he vnto whom the father doth reueale him.

you may perceiue by Iohn the Baptist, who when he heard but only the voyce of the mother of our Lord, sprang * for ioy: as also by the Prophet Ieremie, of whom the Lord saith, Before thou camest out of the wombe, I sanctified thée, and so forth. Now as it pleaseth the Lord to inlighten such Infantes, as are elected by such secret meanes as pleaseth him; so is he able to doe the like vnto all others of greater yéeres. But since that he hath appointed an ordinarie meanes for such to come by the knowledge of his Sonne, we must loke to that, and desire of the Lord, that it would please him to inlighten our mindes thereby. And wheras you say, that all men haue not time and leisure to attaine vnto skill and knowledge in the booke of God. That is not so: for if they would bestowe but that one day of seauen, which the Lord hath commanded them, eyther in hearing the worde or reading therein themselues, they might attaine vnto very great knowledge: yea so great, as that they might be able at the least to giue a sound reason of their faith: yea and to auoide the deadly blowes of Satan, although not able to cast off all: especially if that one day were bestowed with like delight and desire of the atteyning thereunto, as they would do if it were a worldly commoditie, or vaine desire they should séeke after. How much more knowledge trow you, might then be attained vnto, if men would bestow all the houres therein, the which they bestow in vaine delights: as hunting, hawking, tabling, dicing, carding, bouling, shoting, or any such like: no doubt but to a wonderfull great knowledge, euen to so great, as that they shoulde be able then, to bring forth (as the Lorde speaketh) euen their most strong reasons, * wherby they might so foile Satan and his ministers, as that they would be ashamed, and afrayde to offer combate with them any more. So that if men would consider with themselues, how shorte the time of their abode is here, and also how vncertaine: and so learne with Moses to pray vnto the Lorde, that it would please him to teach them to number these their few daies aright, that so they might applye their harts vnto wisedome: No doubt but they should attaine vnto plenty thereof. For the Lorde hath

Luk. 1. 44.

Iere. 1. 5.

* For should we thinke that that worde whiche gaue Iohn life, was not able also to giue him light to reioyce at him, god forbid: for as the Apostle sayth, Those whome God hath predestinate, them he also calleth: and whome he calleth, them he also iustifieth: and whome he iustifieth, them he also glorifieth.

Esai. 41. 21.

* If men would exercise their wits in ỹ booke of God, as Heb. 5. 14. they should then be able without premeditation before hande to put to silence any aduersary whatsoeuer, according to Luk. 21. 14. 15. Examples you haue of Steuen in Actes. 5. and diuers others. Psal. 90. 12.

hath so promised. But the Deuyll hath so bewitched men, and so blinded them, and beareth such sway with them, that they had rather spend a whole yeare, yea all their life time, in those baine things, which tende to none other ende, then to drawe them vnto him, who seeketh for them, which is the Deuill: then they would bestowe one houre, yea one minute of an houre, in those things that should tende to their saluation, and to the pleasing of their maister & Sauiour Christ: so that in them is fulfilled the saying of the Apostle. For in the last dayes saith he, Men shal be louers of pleasures more then louers of God. And notwithstanding our Sauiour doth dayly call and seeke for them, euen to shrowde them as the Henne would doe her Chickens, yet will they not come vnder the couert of his winges for ought that he can do: but thinke it is enough, if they can say (as commonly they do) I beleeue in Christ, and hope to be saued by him as well as you, although I take no such paines to get this great knowledge: for what neede I so to doe? For is it not sayd, he that beleeueth in him shall neuer perish, but haue eternall life? Which is true in deede, if they knew what they spake: but they must well knowe, it is not enough to speake the bare wordes, for so much one might make a Parrat to do: but their beliefe must be setled vpon him, according to the testimonie which Moses and the Prophetes haue giuen of him: that so they may say with Peter, We beleeue, and also know, that thou art the Christ the Sonne of the liuing God: therefore this speech of theirs dooth import nothing els, but euen to contemne Christ: so, for men to content themselues with slothfulnesse. And therefore the holy Ghost doth giue vnto such, a marueylous great reproofe, saying: O you foolish, how long will you loue foolishnesse: and you scornefull, how long will you hate knowledge? So that by this their hating of knowledge, it may well appeare they are none of Christs, but are of that wicked sort, who, according as the Prophet saith, haue vtterly left of to vnderstand, and who in no wise regarde to haue knowledge. Therefore in any case see that you for your parts alwayes remember what the holy Ghost

2. Tim. 3. 4.

Math. 23. 37.

Iohn. 6. 69.

Prou. 1. 22.

Psalm. 36 3.

Prou. 2. 97.

commun-

commaundeth you to beware of: that is, that you be not like the horse and Mule, which haue no vnderstanding, whose mouthes are bound vp with bit and bridle: but that you be of that sort, whose mouthes are alwayes open to speake of wisedome, & whose tongues are euer ready to talke of iudgement. So that by this it may well appeare, that it is not enough for a true Christian to content himselfe with a fewe sentences of Christ, and so thinke he hath enough: but he that professeth himselfe to be a scholler in the schoole of Christe, must haue a wonderfull desire to learne Christ, euen so farre as that he may dwell in his hart most plentifully in all wisedome, wherby he may be able to admonish himselfe in all spirituall things, as the Apostle saith: yea he must desire and thirst after the word of God, euen as the hart doth after the water brookes: that when he commeth thereunto, he may so drinke, as that he may be filled with all fulnes of God: Yea he must continually desire to be increasing in the knowledge of God, that if it be possible for him, he may be able to comprehende with all Saints, which is the breadth, and length, and depth, and heigth of the glory that we shall receiue by Christ: Yea & to know his loue towards vs, which in deede passeth all knowledge, as the Apostle saith. So that in no wise must we stand still, but euery one must go on forward, eyther by hearing others, or reading therein himselfe, euen in the vnitie of faith, to the knowledge of the sonne of God, vntill he become a perfect man in Iesus Christ. For we must not in any wise remaine as children, wauering and readie to be carryed about with euery winde of doctrine, by the deceite of men, as greatly it is to be lamented we are now adaies: but we must folow the trueth in loue, and in all things grow vp vnto him which is the head: that is Christ. For not to go on forwarde in religion, is to goe backwarde, because Satan draweth most strongly that way, and so to remaine in our former folly, and contemptuously to cast off the worde of God: yea whatsoeuer he be, pretende he neuer so much zeale, and shew of holines: yet if his chiefest care be not continually to be increasing in the knowledge of Christ, he doth

Psalm. 32. 9.

Psal. 37. 30.

Colo. 3. 16.

Ephe. 3. 19. Colo. 1. 10. and Ephe. 4. 15. Ephe. 3. 18. 19.

Ephe. 4. 13.

Ephe. 4. 14. & Hebr. 13. 9.

Ephe. 4. 15.

Iere. 7. 24. and 9. 3.

As Iob speaketh of them. Iob.21.14.15

nothing els but say in his hart vnto God, Depart from me, for I desire not the knowledge of thy wayes. For the which cause, as you shall see anon, the wrath of God hath beene extended on all the worlde, euen to the vtter excluding of them from his presence, and calling off from their countries. For what thing can men do to please the Lord, whē that his word of them shalbe reiected? It is not then an outward shewe of foolish zeale or mortification, that the Lord will like of. No, although the Papist doe for his part in neuer so great zeale, afflict his body eyther by whipping, or lancing the flesh with knives vntill the blood come forth, like vnto Baales priests, Micha 6.6.7.8

Esa.29.9.to 14.

or in fasting fortie dayes together, like foolishe Apes in imitation, or in dropping neuer so many prayers, according to the number of his Beades, or in vowing single life, or in enuning on pilgrimage, or in punishing the body in what sort so euer he will: which things indeede haue a shewe of wisedome in them, as the Apostle sayth, euen in this their voluntarie religion, and humblenes of minde, & in not sparing the body: but yet they shall finde in the end that all this is but as an abhomination to the Lord. And why? Because they haue reiected the word of God, and ouerthrowne the principles thereof, and established instead of it the doctrines & preceptes of men. And so their feare towards God is taught by the preceptes of men, according as the Prophet Esai speaketh: and also as those nations placed in Samaria, of whome it is sayd: They feared the Lord, but serued their images also: Euen so, I say, do the Papists. And therefore notwithstanding all their blind zeale, it must be said of them as of the other, that is, they neither feare God, nor doe any thing after his commaundements: and therefore whatsoeuer they doe, it must nedes be an abhomination to the Lord. Or if the Protestant pretende neuer so great shew of religion in his kind, or neuer so great a zeale: yet vnles it be seasoned with the true knowledge of Christ, none of all this will the Lord regarde, or therewithal be pleased. For when his worde is not delighted in, and esteemed as it ought to be, although we now & then do the things that is required: yet are they not accepted, because his word

Colo.2.23.

According as the Scribes & Phariſees had done, and therfore they are worthy of the like condemnation that befell them, and also their foolishe hearts to continu ful of darknesse, as theirs did & still doth, Esai.29.13. 2.King.17.33. to the end.

was

was not a rule to square them by. For to what purpose, sayth the Lord, do you bring vnto me Incense from Sheba, and swéete Calamus from a farre countrey: your burnt offeringes are not pleasant in my sight, neyther are your sacrifices swéete vnto me, saith the Lord. And why? Because they had reiected the word of the Lord, therefore did these their holy actions turne vnto an abhomination. So that you sée that who so euer he be, reade, or reade not, haue the time, or haue he not, no excuse shall serue him, to be ignorant in the word of God, and so of Christ. For the Lord that knoweth best what is good and fitte for man, knew well enough in the beginning, that when he appoynted but one day of seauen to be sanctified vnto this glory, that that was enough to make man voyd of al excuse. And why? Because that if they would bestow but that one day of seuen, according as he hath commaunded, that is, not in any respect to do their owne willes, or to follow their owne affaires, no nor so much as to speake one vaine word: but to call the Sabboth a delight to consecrate it as glorious vnto the Lord: they might I say, if they would bestow it in this sort, soone learne by his holy word to honour him with such worship as he requireth: and also to know aright how Christ is *IEHOVAH* their God, who brought them not only from the bondage & slauery of Egypt, Babel, or Rome, but also from the bondage and thraldome of hell and death. But since it is so, that all men as they are borne of Adam, are the children of wrath, and still remayne in this captiuity: and seeing there is no meanes neither in heauen nor earth, to redéeme them thence, but only by Christ: & he likewise not beneficiall vnto any, but such as know him aright by his holy word: And hauing most gratiously bestowed this his holy word vpon vs, and we like most brutish beastes, hauing as yet refused the same, and taken no delight at all therein: let vs harken what he saith vnto vs. Vnto whom I shall speake and admonish, saith the Lord, that they may heare? Behold, their eares are vncircumcised, and they cannot harken: beholde the worde of the Lorde is vnto them as a reproch, and they haue no delight at all therein. For the

Ierem. 6. 20.

Iere. 6. 10. 11. 19. 20.

Rom. 2. 12.

Gen. 2. 2. 3.

Esai. 58. 13. & Exod. 20. 8. 9. 10.

Exo. 20. 12. & 2. Ioh. 5. 20. & Leui. 26. 4. 45. & Dani. 9. 23. to the end, and Apoc. 5. 9. and Hebr. 2. 14. 15. Ephe. 2. 3. Iohn. 17. 3.

Iere. 6. 10.

Ieremy.10.21. Pastors, they are become as beastes, and haue not sought the Lord, therefore haue they none vnderstanding: And the wise

Ierem.8.9. men of the world, they are ashamed of the word of God: Lo, saith the Lord, They haue reiected the word of the Lord, and

Hose.4.6. therefore what wisedome can there be in them: And the people likewise, they are spoyled for lacke of knowledge and haue also refused it. Therefore heare O earth, saith the Lord,

Iere.6.19 and Hosea.4.6. I will cause a Plague to come vpon this people, euen the fruite of their owne imaginations, and because they haue refused knowledge, I will also refuse them: and as they haue not taken heede vnto my word, but cast it off, euen so will I cast off them. Wherefore seeing that the Lord hath commanded the earth to heare, what a controuersie he hath therwith, and euermore hath had, and only for the contempt & reiecting of his holy word: and we as full of impiety in that kinde, as euer any nation was: My purpose is to bring to your remembrance his iudgementes of old, and to lay them before your eyes, as the Prophet saith he did before his: to the end

Psalm.119.30. 52.

Psal.107.43. that who so is wise amongst you (as saith the same Prophet) may obserue and vnderstand these things: and also behold

Rom.11.22. with the Apostle, both the louing kindnes, and the seuerity of the Lord: his louing kindnes towardes all those that haue delighted in his holy word, and by faith imbraced his couenantes therein contayned, and with willingnes obayed his commaundementes: and his seueritie against all those that haue rebelled against him, and the same. That so when you haue hard and seene how seuere a Iudge the Lord is, you

Heb.3.7 8. & Esai.55.6. may with all speede (euen while it is called To day) get you to the Booke of God: that so you may heare his voyce, and to plough vp the fallow ground of your hart: that so that

Iere.4.4 and Hosea10.12. immortall seede of the word of God may take such deepe roote therin, as that it may beget you anew euen to the bringing forth of fruite not onely of thirty, or sixty folde, but also euen of a full hundreth. The which the Lord for his mercies sake, grant vnto vs euery one. Amen.

1 Pet.1.23.

Math.13 23.

The

The Iudgementes of God vpon *the Angelles that sinned, and likewise* vpon our first Parentes, and the rest of the olde world: the which worlde continued 1656. yeeres.

SO farre forth as the Scripture speaketh of Angelles, or of other creatures, or of any other matter els whatsoeuer, so farre may we be bould to speake, and not further: For the hid things belong vnto the Lord, but the reuealed thinges belong vnto vs and our children for euer, saith Moses. Deut.29.29. First then of these Angels, which through rebellion against the Lord beganne to exalt themselues, not being contented with their first estate, but grudged therat, and also repining at the glorious estate of mankinde, and so leauing their owne habitation and calling: them the Lord hath not spared, but cast them down euen into the bottomles pit of Hell, and hath deliuered them into cheynes of darknes to be kept vnto damnation, euen vnto the iudgement of the great and terrible day of the Lord. Iude.6. and 2.Pet.2.4. and Iob 4 18. Againe, our first Parentes whom the Lord had created in so glorious an estate, euen after his owne image and likenes, and giuen them rule ouer the workes of his handes, and dominion and Lordship ouer all his creatures, yet full sone forgot they his precepts, and cast of his commaundementes: Wherefore he suffered not them to continue in this their first honour, but presently toke he away euen all their glory: and so they became like vnto the Beastes that perith. Gene 1.26.27. And through that one offence of theirs, sinne entred into the world, and death by sinne: which death went ouer all men, for as much as all men haue sinned: for by that one offence the fault came on all men, to their vtter condemnation. Psal.49.12.20. Rom.5.12. to the end. And Kain their eldest Sonne, 1.Iohn.3.12. Gen.3.15. who

who was of the wicked, euen the séede of the Serpent, that shoulde begin to bruse the héele of the séede of the woman, he I say, made plaine their corruption: for he continued in striuing against the Lord, and despised the couenant of saluation pronounced to his father Adam in Paradise: the which couenant he was taught as well as his brother Abel, and yet would he not imbrace the same by faith, as his brother did but made a mocke therat, and trode vnder foote the Sonne of God: So that this his great wickednesse by the euent appeared, in that he murdered his owne brother, whereby he shewed himselfe to bée of his father the Deuill, who as our Sauiour sayth, was a murderer from the beginning: that is to say, from the very first day of Adam his creation: for the which cause this Kain had an open curse, and was excommunicated from the presence of the Lord, euen as a vacabond and a runagate giuen ouer to his owne wayes. His wicked posterity, as rotten braneches of an euill roote, hold on in the like vngodlie dealings and euill sayinges: Vnto whom Henoch the seuenth from Adam prophesied, saying. Behold you wicked ones, the Lord commeth with thousandes of his Saintes to giue iudgement against all men, & to rebuke all the vngodly amongst them of all their wicked déedes, which they haue vngodly committed, and of all their cruell speakinges, which wicked sinners haue spoken against the Lord. Now if you will know what they say, the holy Ghost doth tell you, how that they sayd vnto God, Depart from vs, for we desire not the knowledge of thy wayes: and likewise they asked what the Almighty could do for them notwithstanding hée had filled their houses with all good thinges. Yea and moreouer, though Noah were a preacher of righteousnesse vnto these wicked ones, by the space of fiue score yeares, all which time he prepared himselfe to the making of the Arke, through the which he condemned the whole world: yet notwithstanding they made but a floute of the threatninges of the Lord, saying: Where is the promise of his comming? for euer since the fathers died, all things continue alike from the beginning of the creation. And moreouer, Tush saith they

Gen. 3. 15.

Gen. 4. 8.

Iohn. 8. 44.

Gen. 4. 11. to 15.

Gen. 4. 19. 23. 24.

Iude. 14. 15.

Iob. 22 17. 18.

2. Pet. 2. 5. and Gene. 6. 3. and Heb. 11. 7

2. Pet. 3. 4. 5. 6.

let

let vs eate, and drinke, and take our pleasure: Let vs marry, and giue in marriage: Let vs builde our houses huge and high, and so forth. And thus were these wicked wretches willingly ignorant, euen vnto the very day that Noah went into the Arke, & would not know how that the same worde, which in the beginning caused the waters to vncouer the earth, might commaund them to ouerflow the same againe. But yet they found it most true: for in the seuenth age of this wicked generation, the wrath of the Lord was well knowne amongst the sonnes of men: for they were cut downe before the time, and their foundation was as a Riuer that ouerflowed. So that he spared not this olde worlde, which now had continued one thousand fiue hundred fiftie & fiue yéeres, but onely saued Noah with seauen more of his familie, and brought in the Flood vpon the rest of the world of the vngodlie: yea he commaunded the fountaines of the great déepe to be broken vp, and the windowes of heauen were opened, so that all the high Mountaines that were vnder the whole heauen were couered, because that the wickednesse of man was great on earth, and all the imaginations of the thoughtes of his heart were onely euill continually. And therefore did the Lorde smite the earth with the rodde of his mouth, and with the breath of his lippes did he destroye the wicked: Yea he made them to perish as though they had béene doung: so that they which had séene them, might say, where are they now? But if you will know what is become of their soules, Saint Peter sheweth that they are now in prison, that is, in hell, for disobeying the spirit of Christ, who then preached vnto them by the mouth of Noah, while the Arke was in making. Againe, if you will know how they might know that the spirite of Christ did so: the answere is, that euen the very same Gospell that was preached by the Lord himselfe vnto Adam and Eue in Paradise: and afterwardes by Adam to Abel, to Seth, and the rest of the godly, was also preached vnto them by Enoch, by Noah, and diuers others: and the summe of all their preaching was, that the Séede of the woman should breake the head of the Serpent: which notwithstanding be-

Math. 24. 37. 38. 39.

2. Pet. 3. 5 6. & Gen. 1. 9.

Gen. 4. 1. 17. to 23.

Iob. 22. 16. 2. Pet. 2. 5.

You may cast these yeeres in Gen. 5. and 7. Chapters.

Gen. 7. 11.

Gen. 6. 5.

1. Pet. 3. 19 20

Which men prophesied not according to their owne will or priuate motion, but being holy men of God, spake as they were moued by the holy Ghost.

ting but a very short Sermon, yet was it so effectuall, and so full of matter, as that all the whole booke of God is no more then that. But as the preaching of this Gospel was a sauour of life vnto life, to all those that laide holde thereof: euen so was it also a sauour of death vnto death, to all those that reiected the same. So that for this first age, you see both the louing kindnesse, and the seueritie of the Lord.

The iudgements of God on *Chams* posteritie, as also on their confederates, from the Flood, vntill the giuing of the Law: which was 857. yeeres.

NOtwithstanding now the former desolation of all things breathing on earth, the which a man would thinke should haue béene a terrour vnto men for euer after, yet full soone doe they forget it: For an hundreth and about some thirtie yéeres after the Flood, in the dayes of Peleg, do the posteritie of Cham with their adherents, renue the olde impietie of Kain, and his wicked race, in that they also despise the couenants of God, and the blessing pronounced vnto Sem: And so goe about to builde a Citie and a Towre, whose top (as they thought) should reach vnto heauen, whereby they might get vnto themselues a Sem, or name: But full soone was the holy Trinitie aware of this their wicked intent, & so he came downe from heauen in his fierce wrath, to confounde their most foolish deuices: and also to scatter them from thence ouer the whole earth. And therefore the name of it was called Babel, or Confusion, because the Lorde did there confound the language of all the earth: so that they were not onely cut from the holy language of Sem; but also from the religion & true worship of the blessed God of Sem, the which continued in his tents. Againe, in the * tenth age after the Flood, in the dayes of Abraham, the wickednesse of those

As you may call it in Gen. 11. 10. to 20. and Gen. 10. 25. Gen. 10. 6. to 11. & Gen. 11. 1. to 10. Micha. 5. 6. Gen. 9. 8. to 18 Gen. 9. 26. Gen. 11. 1. to 10.

* These tenne you may reckō in Gen 11. from the 10 to 27.

those fiue Cities in Canaan (as Sodom, Gomorrah, Admah, Zeboiim and Zoar) brake out into such filthines, as that the stinke thereof ascended vp into heauen, & cried for vengeance to be powred vpon them. And notwithstanding the Lord béeing mercifull, and was intreated to haue spared them for ten righteous men their sakes, yet could they not therin be found so that their sinnes being so great and grieuous in the sight of God, his great anger was so kindled agaynst them, that in his fierce wrath he ouerthrewe them, & turned foure of them into ashes, and condemned them, and made them an ensample of eternall fire vnto all ages that afterwardes should liue vngodly: So that here the curse of Noah vpon Cham extending to Canaan, toke effect on these some part of his wicked branches. Likewise in the seuenth age from Abraham, in the dayes of Moses, the wrath of the Lord was manifested also in most vehement sort in Egypt euen in that land of cursed Chā, vpon that proud Pharaoh and his countrey: the which were other branches, euen of Cham himselfe that wicked rote: I say the wrath of the Lord was manifested vpō them in most vehement sorte, by ten seuerall plagues bestowed vpon man and beast, and at last Pharaoh and all his host ouerwhelmed in the Red Sea. For sayth he vnto Moses concerning the Lord, Who is he that should heare his voyce, and let Israel go? I know not the Lord, neyther will I let Israel go: neither do I regard his words by you spoken, for they are but vaine. But the right hand of the glorious Lord ouerthrew these rebellious traitours which in this sort rose agaynst him, & sent forth his wrath, which consumed them as the stubble: and also by the blast of his nostrilles the waters were gathered, and the flodes stode still as an heape: yea, the depthes congealed togeather in the hart of the Sea, to intice them in: but presently the waters couered them, and they sanke to the bottome as a stone. And why so? because in deede they had forsaken the hope of Israel, euen that most precious fountayne of liuing waters. But he brought forth them his chosen Israel, through the middest of the Sea on dry ground, and made the waters vnto them a wall both on the one side, & on the other.

These fiue Cities are cyted together in Gen. 14. 12. Gen. 18. 17. to the ende.

Deut. 29 23. 2. Pet. 2. 6.

Gen. 9. 22. 24 25. 27.

These seuen ages you shal find thus. Gen. 21. 5 & 25. 24. & 20 14. & 46. 11. & Exod. 6. 18. 20. Exod. 3. Psal. 78. 51. & 105. 23 by these places you may see that Egypt was the land of Cham. Exod. 7. 19. 8. 6. 16. 17. 24. & 9. 3. 10. 23. & 10. 13. 22 & 12. 29. and 14. 2. 28.

Exod. 5. 2. 9.

Exod. 15. 6. 7. 8

Exod. 15. 5. & Psal. 106. 11.

Iere. 17. 13.

Exod. 14. 29.

So that here you may see againe, both the louing kindnesse, and the seuerity of the Lord: his louing kindnesse on Sem and his posteritie, as also on all others that helde the same faith: His most seuere seueritie on Cham and his posteritie, as also on all other their confederates. Now if you will knowe the chiefe cause why these horrible plagues befell them: the answer is, because they regarded not the preaching of the Gospell of our Lord and Sauiour Iesus Christ. For as he was made the author of eternall saluation vnto all them that did beléeue in him, & obey him, euen so it is said, that he that beléeueth not in the Sonne of God, nor giueth due obedience vnto him, shall neuer sée life, but the wrath of God abideth on him. But the very same Gospel that was preached vnto Sem, Iaphet, & their posteritie, was also preached vnto Cham and his posteritie. Now if you will know againe what this preaching was: it was no more but euen this: Blessed be the Lord God of Sem. And ten ages after that, an other, In thy séede O Abraham shal all the nations of the earth be blessed. Now out of all doubt two marueilous short Sermons as possible can be heard, and yet so full of vertue and grace, that whosoeuer wrung out the Iuice thereof, and applied it to his sores, found euerlasting life thereby: but he that trode them vnder foote, a byting Serpent, whose sting was vnto eternall death and destruction.

Hebr. 5. 9.

Ioh. 3. 36.

Gen. 9. 26. and 12. 3.

In these two sermõs the doctrine of euerlasting life is opened, for Christ that séede of Abraham after the flesh, is the God of Sem after the spirite of sanctification

The iudgements of God vpon the Israelits, in the time of their being in the wildernesse: which was 40. yeeres: and also vpon their successors, from that time, vnto the time of *Samuel* and *Saul*, which was 7. yeeres and 7. Iubilies, or 350. yeeres.

Thus you sée then the louing kindnesse of the Lorde towardes the Israelites, the séede of Abraham, the séede of Sem, in that he deliuered them from the Iron furnace, the lande of Egypt, the house of bondage, according to his

Iere. 11. 4. Exod. 20. 2.

his promise made vnto Abram: which was, That they should be straungers in a lande that was not theirs, where they should be afflicted and euill intreated for the space of foure hundreth yéeres: But in the end he would iudge that nation, and bring them againe to the land of Canaan in the *fourth generation: euen so it came to passe. For all the host of Israell came out of the land of Egypt by the blood of a Lambe, figuring the séede that was promised to Abraham, euen the selfe same day foure hundreth and thirty yéeres before, by whose blood they were deliuered from that spirituall Pharaoh the Diuell. Yet notwithstanding all this, this grudging Israell the sonnes of Iacob, the séede of Abraham, who had séene the maruelous workes of God in the land of Egypt, and his wonders in the field of Zoan: and how hée had brought them thence, as vpon the winges of an Eagle: and how he went before them by day in a piller of a cloude, to leade them the way, and by night in a pyller of fire, to giue them light: and how he came downe vpon mount Sina, and spake vnto them from heauen, and gaue vnto them right iudgementes, and true lawes, ordinances, and good commaundementes, and declared vnto them his holy Sabothes, and commanded them preceptes, ordinances, and lawes by the hand of Moses his seruant: and how he gaue them bread from heauen for their hunger, and brought forth water for them out of the rocke for their thirst: and how he raigned flesh vpon them as dust, and fethered foule as the sand of the Sea: and how he suffered them to lacke nothing for their cloathes wared not olde, and their féete swelled not: And all this hée did to teach them, that man liueth not by bread only, but by euery word that procéedeth from him. Yet notwithstanding I say, all these his great benefites bestowed vpon them, full sone did they forget the noble actes, and the wonderfull workes that he had shewed them, and still they rebelled against him: yea, full often did they prouoke him in the Wylderneſſe, and grieue him in the Desart: they made a Calfe in Horeb, and worshipped the molten Image: and thus they turned their glory into the similitude of a Calfe that eateth

Gen. 15. 13. 14. 16.

*These 4. were Kohath, Amrã Aaron, & Eliazar, for Kohath was one of ỳ 7. ỳ went downe into Egypt, as you may see in Geneſis. 46. & Eliazar is one that parted the land of Canaã as you may see in Ioshua. 14. 1

Exod. 12.
Gen. 12. 3.
Gala. 3. 16. 17.
Psal. 78. 12. 43
Exod. 19. 4.
Exod. 13. 21. & Nehe. 9. 12.
Exod 19. 18. & Neh. 9. 13. to 16
Exod. 16. 15. & Nehe. 9. 15.
Exod. 17. 6. & Nehe. 9. 15.
Exod. 16. 13. 15. & Psal. 78. 27.
Deut. 8. 4. and Nehe. 9. 21.
Deut. 8. 3.
Psal. 78. 11.
Psal. 78. 4. and Exod. 14. 11. 12 & 15. 23. 24. & 16. 2. 7. 8. & 17. 2. 6. & 32. 1. 8
Num. 11. 4. 5. 6 & 14. 2. & 16. 13. 14. 41. and 21. 5.
Exod. 33. 4. & Psal. 106. 19. 20

Psalm 106.18. teth hym. Wherefore his wrath was so greatly kindled a gaynst them, that the fire burnt vp the wicked: yea, they prouoked him so grieuously in misbeléeuing still his worde, that he swore in his wrath, that onely two of fyre hundreth thousande should enter into his rest, which by the time that fourtie yeeres was expired in the Wildernes, their children whom they had sayde should be a pray for the enemie, they I say saw the performance of this oath: For they saw this wicked compante consumed, and their Carkeises ouerthrowne in the Wilderneste. So that not one of the fyre hundreth thousande was left, saue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun. Here then might you pause a little, and consider with your selfe of the ingratitude of man, and how that if the Lord should deale with vs according to our desarts, we should be sure to finde, that we should deserue no better then here you sée: because as the Apostle sayth, these men are euen as the very stampes of our owne natures. But because I would not haue you to tarry in this Booke, I wil procéede to the rest, that when you haue heard all, you may consider the drienesse of your owne soule, and so get you with all spéede to the fountaine it selfe, wherein you may drinke, if you will, euen your fill of those waters of life, the which spring out of the rocke that there followed them: and also learne to auoyde that vnholsome pit of mistrust, the which became vnto them their onely poyson. Againe then, when as now it had pleased the Lorde to bring in the younger sort, (as all vnder twentie by Ioshua or Iesus) euen into the borders of his Sanctuarie, and to the holy Mountayne, which his right hand had purchased (that so hée might performe his promise made vnto their fathers) and had cast out the Heathen before them, and giuen them their possessions: and likewise had filled them with all good things in great abundance, although not of their owne desarts I wis, but through his great goodnesse: Yet notwithstanding they also became disobedient, and rebelled against the Lord, and cast his heauenly lawes behinde their backes: yea, they tempted and prouoked him, and kept not his testi-

Num.14.3.

Num 14.35.& Iosh.5.6. Num.26.65.

1.Cor.10.4.

Iosh.3.& 4.Ch and Act.7.45. Psal.78.55.35 Gene.12 7.& 13.14.15.16. & 26.4.& 28. 13.14. Psal.105.44. Nehem.9.25. Deut.9.4.to the end. Nehe.9.26.& Iudg.2.10.to 15. Psal.78.56.57

monies

monies, but turned backe, and dealt safely like vnto their fathers: yea they turned euen like vnto a deceitfull Bowe: So that he gaue them into the hands of most cruell oppressours, that greatly vexed them, as vnto the Aramites, Moabites, Canaanites, Medianites, Ammonites, and the Philistims. Yea they prouoked him to anger in such sort with their high places, & moued him to wrath with their grauen Images, that in the end he greatly abhorred Israel, euen so farre, as that in the dayes of Ely he forsoke the habitation of Shilo, euen the Tabernacle where he dwelled amongst them: and so he deliuered his power (the Arke so called) into captiuitie, and his beautie into the enemies handes: Yea he gaue vp his people to the sworde, and was marueylous angrie with his owne inheritance. For fiue times now since they came into the Land, had the Lord suffered them to be most cruelly oppressed by the aforenamed: so that here we may say agayne: O beholde both the louing kindenesse, and the seuerity of the Lord. His louing kindenes towards Israel, while they toke good hēde vnto the couenant that he the Lord their God made with them: and his seueritie when so euer they began to tempt Christ, in not obeying his voice, according as the Lord had tolde them. Now if you will know in what sort Christ was preached vnto them, that they were thus destroyed for not obeying his voyce: The answere is, euen in as plentifull sort as the Apostles, and the rest of the Iewes in our Sauiours time had, for so sayth the Apostle in these wordes: As the Gospell was preached vnto vs, euen so was it also vnto them. Now in this place he hath onely relation vnto the Hebrews, in the time of their bēing in the Wildernesse: but in the same sort that he was preached vnto thē, who left their carkeises there, was he also preached vnto the younger sort that went into the Land, and in like maner to their successours for the first seauen Iubilees, or three hundreth and fiftie yēres: the which I haue here ioyned together as one speach. So that it will not be amisse, if we consider here in what sorte Christ was preached vnto these Hebrewes or Israelites of both these times. First when they

Iudg. 2. 14.
Iudg. 3. 8. 14. & 4. 2. & 6. 1. & 10. 7. 8. & 12. 1
Psalm. 78. 58.

1. Sa. 14 18. to the ende.
Psalm. 78. 60. 61. 62.

1. Cor. 10. 9.
Exod. 23 20. 21.
Hebr. 4. 2.
From the entrance into the Land, to the diuiding of it amongst ỹ tribes is 7. yeres: and thence to Samuel & Saul 7. Iubilees, or 350. yeres: and from thence to the captiuitie of Babilon 7. seauenties, or 490 yeares: & from thence to ỹ end of the captiuitie 7. tens of yeres, or seuenty yers: and from thence to the death of our Sauiour Christ 7. seuenties, or 490. yeeres.

were to consider with themselues while they were in Egypt, and there serued Idolles, that they were not bond slaues for a tyme onely in body vnto Pharaoh, but they were also to looke backe vnto their first father Adam his story: that so they might see how they were bond slaues both in body and soule vnto the spirituall Pharaoh the Deuill. Now if you aske how they might know this, seeing those bookes of Moses which should shew it were not written, till they came into the Wilderneſſe: The answere is: they might, and also dyd know it very well: for you shall vnderstand, that Adam he liueth * two hundreth fourtie three yeres with Methusalah to teach him: Methusalah he liueth one hundreth wanting but two yeares with Sem to teach him: Sem he liueth vnto the + hundreth and fifty yeere of Abrahams life to teach him: Abraham he liueth to teach his owne sonne Isaak, and also Iacob his graund-childe: Iacob hee liueth in Egypt seuentene yeeres, and there dyeth: and as he foretolde his sonnes at his death of their redemption by Christ, and also of which of them Christ shoulde come: euen so you may be sure he would, and also had taught them of the creation, & the story of their first father Adam, and what intollerable bondage both of body and soule by his meanes they were brought vnto: that so they might receiue such comfort, as they ought, of their redemption by Christ. And to put you out of all doubt that they were thus taught before the law, you haue Iob & those that dispute with him for an example: for those matters fell out before Moses wrote the Law, and the story of the Creation, and yet you see how plentiful they are in the handling of ỹ creation, & likewise of the corruption which they had by Adams fall: and also how Iob for his part saw Christ in most cleere sort. For notwithstanding all the assaults of Satan, yet was he fully assured that his redeemer liued, and that he shoulde see him with his owne eyes, though wormes destroyed that tabernacle which he then caried about him: so that by these men you may see how carefull Abraham was (according as the Lorde giueth commendation of him) to teach his sonnes the knowledge of the Lord. For of him by Keturah (as most like it is) commeth

Eze.20.8.
Gen.1.2.3.cha.
* As you may cast yourselfe in Gen.5.
+ As you may cast your selfe in Gen.5.25.26.27 32.& 6.6.& 11.10.11.
& As you may cast in Gen.11.10.to 27. but when you come at the 26.verse, where it is said. Terah at 70.y. begate Abram you must cast Terah to be 130 for so he was, as you may proue by these places: Gen.11.32.and 12.4.& Actes 7.4.
Abram was an 100.yeere olde when Isaak was borne Gen.21.5 and liued 75.y. after Gen.25.7 and Isaak at 60 y. begate Iacob Gen.25 26. so that Abraham might teach Iacob 15.yeeres
For the time that Iacob liued in Egypt you may reade Gen.47.28.
Gen.49.8.to 13.
Iob.4.17.to th end &.9,20.& 31.33.& 19 2 to 28.
Gen.18.10.

commeth Iob: and as he was carefull to teach his sonnes he had by her, both of their captiuitie by Adam, and redemption by Christ: so you may be sure he was as carefull to teach his other sonnes by Sarah, which are those of whome we now speake. So then these Israelites being thus taught aswell of the captiuitie by Adam, as of the redemption by Christ, as of necessitie so it must be, they were I say to consider with themselues, that they were not only in bondage of body for a time vnto Pharaoh: but also in most intollerable bondage of body and soule vnto that spirituall Pharaoh the deuil: & that not for foure hundreth yeares, but eternally, vnles they had some one to redéeme them thence. So that hauing wel considered with themselues of this double bondage and captiuitie, they were also as well to consider and know being come out of Egypt, that as they were deliuered from that outward bondage and destroyer by the blod of a silly poore Lambe, euen so should they be deliuered from that spirituall bondage, and destroying destroyer the deuil, by the blod of Jesus Christ, as of that immaculate lambe of God, which was slaine from the beginning of the worlde: that is to say, from the very day of their father Adam his creation to recouer then his fal. Now if you aske how they might know that this lamb did signifie Christ: the answer is, very well: for many of them did know it, & all the rest might, and ought to haue knowne as well: for if they had but thought vpō one sermon made to their father Abraham, euen the very selfe & same day foure hundreth & thirtie yeares before, they might haue found therin a séed promised, in whom all the nations of the earth (if they would put their trust in him) should be blessed. And to make the matter more plaine, that this lambe did signifie Christ that séede then promised, saith Moses vnto them: It is a daye to be kept holy to the Lord, because he brought them out of the land of Egypt, This is that day of the lord, saith he, which all the children of Israel must keepe throughout al their generations: And why euen to put them still in remembrance, not onely of their outwarde, but also of their spirituall redemption: and for this cause were the fathers bound to teache their children the vse hereof.

Exod. 12. Iohn. 1. 29. Heb. 2. 14. 15 & 9. 13. 14. 15. 1. Pet. 1. 18. 19. 20. & Reue. 1. 5 & 5. 8. to the end, & 1. Cor. 5. 7.

Gen. 12. 3. and Exod. 12. 40. 41. & Gal. 3. 16. 17.

Exod. 12. 41. 42.

Exod. 13. 1. to 17.

thereof. For vnlesse they sawe the spirituall meaning herein, as well as the outwarde, it profited nothing: because the vayle had couered Moses face that they coulde not beholde the brightnes thereof, remayned also ouer their harts, and so they went to eternall destruction. But that Moses taught this matter playnely, that Christ the Lambe of God should suffer, it is manifest: for so sayth the Apostle. Now it must néedes be that herein is to be considered, for you sée he appointeth this day to be obserued throughout their generations: and he also telleth them that when they shal neglect their Sabaothes, and fall from the Lord, he will carry them into their enemies Land, and they shall be there vntill their owne Land haue enioyed her Sabaothes. But if there they be humbled, and turne vnto the Lord their God, then will he remember his couenant of olde made vnto their father Abram: which is euen this, by the which he brought them from the land of Egypt. So that if you conferre the ninth of Daniell with the twentie fire of Leuiticus, you shall sée how Moses sawe Christ playnely to be that Lambe of God that should be killed: that so he might confirme this couenant for the many of all nations that would trust herein: euen this couenant of olde made vnto Abraham, to Isaack, and to Iacob, and there doth the Angell Gabriell tell Daniell, euen the very yéere, wéeke, day, and houre, of the day when Christ the King, the most holy, the Lambe of God shoulde be killed: which was the ende and summe of all Moses sacrifices and ceremonies: and therefore they shoulde cease, according as the Angell sayth, when Christ should perfourme this: the which fell out according to Gods decree vpon the very same day that the Lambe we now speake of was killed. And likewise that the promise was made to Abram: and also that the commaundement came forth for the Iewes to returne from Babell: and therefore no marnell, though Moses tell them it is a woonderfull day, yea such a day, as is to be obserued throughout their generations. So that if they shoulde haue had no more teaching but onely this, to haue ledde them vnto Christ, they might haue séene him most clearely herein, and had

Act. 26. 21. 23

Gen. 12. 3. and 17. 1. to the end and 20. 4. and 28. 13. 14.

From the time that the commaundement came forth to return ỳ Iewes from Babell, vnto the houre of Christ his death is 70. sevens, or foure hundreth and ninetie yeeres, Dan. 9. 21. to the ende.

Untill whiche houre ỳ Iewes coulde haue no power to kill Christ, as you may see in Luk 22. 53. 54. and iohn. 8. 20. & 12. 23.

had béene enough to haue made them voyd of all excuse. But many & manifolde wayes besides this, was Christ preached vnto them, as in all other their bloody sacrifices: For they might well know, that notwithstanding the blood of Bulles, and of Goates, and the ashes of an Heifer béeing sprinkled, sanctified, as touching the purifying of ẏ flesh: yet was it not able, be it neuer so often sprinkled, to purge and make cleane their consciences: and therefore they were driuen to looke for one to come, who through his eternall spirit would offer himselfe without spot to God: that so he might purge their consciences from dead workes, to serue the liuing Lord. Againe, they might well know it was neither burnt offering, nor sin offering, that the Lorde required or delighted in: for what great pleasure could it be vnto the Lord to haue the body of a poore beast wholy burnt: and therefore they were driuen to looke for one to come, who would fully do the will of God, and in whose hart his whole law should fully rest: and who by offering his owne body once for all, should runne through all the fire of afflictions and torments due vnto man. Againe he was preached vnto them by the scape Goate, for they might well know it was not the backe of a poore Goate that coulde so carry away their sins, as neuer to be burthensome againe vpon their owne backes: and therefore they were driuen to looke for one to come, who should be able béeing cast downe with the burden thereof, to rayse himselfe vp agayne, and to cary them so cleane away vpon his backe, as that their owne backs should neuer be troubled againe wͭ the weight therof. Furthermore, he was preached vnto them by the Cloud and Piller of fire in the wildernesse: for they might well know that he was that Pillar that gaue them the true light, & also that Cloud that led them the right way. Againe, he was preached vnto them by the rocke that followed them, and also by the Manna: for they might well know that he was that spiriturall Rock, from whom flow & gush out waters of life to all those that aske of him: and likewise they might as wel know, that he was that true Manna which came downe frō heauen, of the which who so eateth spiritually, shall liue for euer.

Leuit. 16. and Num. 19. and Hebr. 9.

Psal. 40. 6. to 11 & Heb. 10. 5. to 11.

Leui. 16. 5. 7. 8 9. 10. 20. 21. 22 & Esai. 53. 4. 5 6. 10. 11. 12. & Heb. 9. 1. to the ende.

Exod. 13. 21. Iohn. 1. 8. 9. & Exo. 23. 20. to 24.

Exod. 17. 6. and Num. 20. 8. to 12. & Exod. 16 15. & 1. Cor. 10 3. 4. & Ioh. 6. 31. to the end & Ioh. 4. 13. 14.

Num.21.6. to 10. and Iohn.3. 14.15.

Againe, he was preached vnto them by the brasen Serpent, for they might well know it was he that must so be lifted vp, as that he that beléeueth in him should not perish, but haue eternall life. Againe, he was preached vnto them by the high Sacrificer his whole office, for they might wel know that he was but a figure for ẏ time present, because he was not suffered to endure by reason of death: and therfore they were driuen to loke for one to come, which should not be made priest after the lawe of the carnall commaundement, but after the power of the endles life: that is, one who should liue for euer, after the order of Melchisedech, being made with an othe by him who will not repent. Againe, seeing there came no such perfection by the giftes and sacrifices, which their high priest once a yéere offered, as to take away either his owne sinnes, or the sinnes of the people: but that euery yéere there must be a remembrance againe: because of this imperfection, I say, they were driuen to loke for one to come, who should be able perfectly to saue those that would come vnto God by him, and who would in the ende appeare to take away their sinnes by the sacrifice of his owne body once made: and so enter not into the holy places made with hands, but euen into the very heauen it selfe, to appeare in the sight of God, and there to sit for euer to make intercession for them; and by whose bloud they might be bolde to enter into that holy place themselues, euen by that new & liuing way which he would prepare for them, not through the vaile of silke, but euen through the very vayle of his owne flesh. And thus was Christ preached vnto them by all the sacrifices & ceremonies done according to the Law: for they might well know, that they were all but as shadowes of those good thinges which were to come. Againe, he was preached vnto them in most plaine spéeches, euen in the first saying deliuered on the Mountaine: for whereas the Lord saith vnto them, I am Iehouah thy God, which brought thée out of the land of Egypt, out of the house of bondage: it must needs be in respect of Christ, that he calleth himselfe their God: for otherwise he is vnto men euen a consuming fire. Againe, and so to conclude this spéech, Christ

Exod.28. & 29 & Leuit. 16. & Heb.4.14. to the end, & 5.6. 7.8.9 & 10. chapters.

Exod.20.2. Heb.12.29

was

was preached vnto them in most comfortable, and also most terrible sort, as by the effect they founde it. Beholde, saith the Lord, I sende an Angel before thée, to kéepe thée in the way, and to bring thée into the place which I haue prepared. Beware of him (saith the Lord) and heare his voyce, for I tell thée, he will not spare your misdéedes, because my name is in him. But if thou harken vnto his voyce, & do all that I speak, then I will be an enimy vnto thine enimies, and will afflict them that afflict thée: for mine Angell shall go before thée, and bring thée into the lande of the Ammorites, the Hethites, the Pereſites, the Cananites, the Heuites, and the Iebuzites, and I will destroy them: but if yée turne from me, and serue their Gods, surely it shalbe your destruction. Now héere you sée againe in what playne wordes Christ was preached vnto them, for they might well know that this Angel must néedes be Christe the sonne of God: and so both Esay and Paule expounde it, euen of this Angel of the couenant which Malachie also speaketh of. For who is the brightnes of the glory, or the ingrauen forme, or the very character of the person of the father, but onely Christ? In whom, as the Apostle saith, dwelleth all the fulnesse of the Godhead euen corporally. Who although he had not as yet taken the nature of man, yet he appeareth to Ioshua in the forme of a man, to shew that in time he so would be: and therefore doth Ioshua doe worshyp vnto him, as acknowledging him to be his onely God and sauiour Christ. So that by this they might well knowe, it was not Iesus the captaine sonne of Nun, that conquered the land for them: but Iesus the sonne of God, euen that noble captayne of the Lordes hoast, who not onely setled them in the rest of that earthly Canaan, but also in the heauenly. So that if the fire hundreth thousand in the wildernesse, and all the other, for the space of thrée hundreth and fifty yeares in the lande, had but considered well of these few sermons of Christ (which I haue here layde downe amongst many more) their carkeyses had escaped the wrath of God, and they had entered into the rest of Canaan, which through vnbeliefe they did not: and also the other in the land had remayned as Lordes ouer their

Exod. 23. to the end.

Esai. 63. 9. and Corin. 10. 9. Mala. 3. 1.

Heb. 1. 3.

Colo. 2. 9.

Ioshua. 5. 13. to the end.

Heb. 3. 19.

Psal.106.41. enemies, whereas now they became Lordes ouer them: and therefore in any wise see that you alwayes remember the louing kindenesse and the seueritie of the Lord, and the chiefe cause of both.

The iudgements of God vpon the house of Israel and Iuda for the time of seuentie seuens of yeeres, that is, from the time of Samuel and Saul to the captiuitie of Babilon: which is 490. yeeres.

The Lord now being full of compassion, and not willing to hide the light of his countenance ouer long from his people, causeth such horrible plagues to befal the Philistians while the Arke was amongst them, which was seuen monthes, as that full glad are they to be rid thereof: For as

1. Sam. 5. & 6. chapters.

2. Cori. 6. 15. 16. there can be no agrément betwixt God and Belyal, no more could there be betwixt the Arke of Gods presence and Dagon, the God of the Philistians. So that home againe do they send it by a couple of milch kine, who haue more wit to shew the cause of all those plagues that befell them, then all the priestes of Dagon had: by these two kine then to Bethshemesh the Arke of God is brought. Where you haue a most notable example of foolish zeale running before wit punished:

1. Sam. 6. 19. for there doth the Lorde kill euen of his owne people fiftie thousand threescore and ten men, because they had looked into the Arke, which was not lawful for them to do. So that euen

Num. 4. 15. 20. at this first entraunce of Gods presence agayne amongst them they had a good warning (a man would thinke) to take better héed vnto the booke of God, then before they had done: that so they might heare his voice, & in hearing learne thereby to do that which he commandeth, and no more: yet neuertheless they rebelled still against the Lord, euen as they had done euer since he brought them from the land of Egypt. For

not-

notwithstanding al the great thinges the Lord had done for them, as still to rayse vp deliuerers to deliuer them from the crueltie of their oppressours, which through their owne idolatrie befell them: Notwithstanding all this I say, and many other his great benefits bestowed vpon them, they continued still in that great sinne of infidelitie and mistrust of the Lord his goodnes. Although he had often told them that so long as they did worship him according to his holy wil laid downe in his word, he would defend them from al their enemies round about: yet no sooner commeth Nahash the king of the childzen of Ammon against them, but they cry out vpon Samuel, that they might haue a king forsoth, yea a king to reigne ouer them, as al other natiõs had, when as yet the Lord Iehouah of hostes was their king. So that their wickednes, as the holy ghost recordeth, was maruelous great herein, for they cast not away only Samuel & such other iudges or deliuerers, but also the Lorde himselfe, that he should not reigne ouer them: wherefore his wrath for this was so kindled agaynst them, ẏ he gaue them a king indeed, euen according to their desire: but out of all doubt in his very great anger, and therefore took him away in his sore displeasure: and so establisheth his couenant with Dauid, vnto whom the crowne and kingdome did belong, as being a figure of Christ their king euen that true Dauid, who should raigne ouer them for euermore. Yet notwithstãding al this, and although rebellion is as the sinne of witchcraft, and transgression is wickednes and idolatrie, in the daies of Rehoboam ten of the tribes despise this sonne of Iesshai of the tribe of Iuda, from whence their glory was to arise: and so became childzen of fornication in following the wayes of Ieroboam the sonne of Nebat, who erected two Calues, and set the one in Dan, and the other in Bethel, and made the people to confesse that those were their Gods that brought them out of ẏ land of Egypt. And thus Ephraim vnder whõ is named the ten tribes, ioyned themselues vnto Idols, and so became childzen of fornication, euen worse then an harlot, committing whoredome with al the chosen men of Assur, and with all on whome they doted: neyther left they

1. Sam. 12. 12.

1. Sam. 12. 17.
1. Sam. 8. 7.

1. Sam. 8. 7. to the ende.
Hose. 13. 11.

1. King. 12.
Gen. 49. 8. to 13.
Hose 1. 2.
1. King. 12 25. to the ende.

Hose. 4. 17.

Ezek 23.

their fornications learned of the Egyptians: for in their youth they lay with them, and they bruſed the breſtes of their virginity. Wherefore the wrath of the Lord was ſo greatly ſtirred vp againſt them, that he gaue them into the handes of the
2. King. 15. 19. 29. & 17. 3. 6 Ezek. 23 9. 10. kings of Aſhur, as vnto Pul-aſhur, Tiglath Pileſſer, and Salmaneſar, euen into the hands I ſay, of the kings of Aſhur vpon whom they doted: and they diſcouered their ſhame, and
2. King. 18. 12 toke away their ſonnes and daughters, and ſlew them with the ſword, and why? becauſe they would not obey the voyce of the Lord their God, but tranſgreſſed his couenant: that is all that Moſes the ſeruant of the Lord had commanded them, and
Hoſe. 5. 12. and 13. 7. Hoſe. 1. 9. woulde neyther obey them nor doe them. And therefore Ephraim became vnto the Lord as an abhominable branch, and he vnto them as a moth, and as a very Lion: yea they became vnto him Loammy, that is, not his people, and therfore would not he be their God. For when he ſaw that this rebellious Iſrael, euen Aholah which is Samaria, had played the harlot
Iere. 3. 8. Ezek. 23 4. 5. when ſhe was, he caſt her away, and gaue her a bill of diuorcement. And yet for all this was not her rebellious ſiſter
Iere 3. 8. Iudah afraide, but ſhe went and playde the harlot likewiſe, euen Ieruſalem, which is a holy bath, the other two Tribes, Iuda and Beniamen, euen they his pleaſaunt plant defiled
Ezek. 23. 4. Eſai. 5. 7 themſelues with inordinate loue more then the other, & with
Ezek. 23. 11. their fornications more then ỹ other with their fornications: for according to the number of their citties were their Gods, and according to the number of their ſtrétes of Ieruſalem did
Ierm. 11. 13. they ſet vp altars of confuſion, euen altars to burne incenſe vnto Baal: and alſo committed their abhominations in the
Iere. 32. 34. and 2. Chron. 33. 3. 4. 5. houſe of the Lord, whereupon his name was called, to defile it. Being altogether diſobedient to receiue doctrine, though
Iere. 32. 33. he taught them riſing vp earely and inſtructed them continually, yet would they not heare, neither would they remember
Iere. 7. 13. and 25. 3. 8. Iere. 7. 12. 14. what he had done vnto Shilo: but ſtill prouoked him vnto the like anger with the workes of their handes: for they became
Iere. 32. 30. Iere. 6. 10 28. ſuch rebellious traytors, that ỹ Lords miniſters ỹ Prophetes knewe not vnto whom they ſhoulde ſpeake and admoniſh, becauſe the word of ỹ Lord was vnto them, as a reproch,

and

and they had no delight at all therein: neither would they take any hæde thereto, nor to his lawes: but cast them off, and rather inclined to the statutes of Omry, and kept all the maner of the house of Ahab. And therefore because they cast off the law of the Lord of hostes, and contemned the word of the holy one of Israel, his wrath was so kindled against them, that as a flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame, euen so became their rote as a rottennesse, so that their lande shoke them cleane off: for in the dayes of Iehoiakim, Iehoiakin, and Zedekias, the wrath of the Lord was so kindled, that he stirred vp the spirite of the Caldeans that bitter and furious nation against them, and gaue them into the hands of Nebuchadnezar king of Babel, who caried them into the land of Shinar, euen to the place where the Hebrew tongue at the first was confounded by the folish building of the seuentie families, and so likewise at this time almost vtterly lost: & the Lord caused them to remaine there as dead bones for the space of seuenty yéers, vntil their owne land had paide her sabaothes, according as the Lord long before by Moses had told them. For saith he, If yée wil not obey me, but walke stubbornely against me, and dispise mine ordinances, and abhorre my lawes: then wil I walke stubbornly against you, and I will scatter you amongst the heathen, and wil draw out a sworde after you, and your land shalbe waste, and your cities desolate: then shal the land inioy her sabaoths as long as it lyeth voide, and ye shal be in your enimies land: that so your land may rest & enioy her sabaothes, euen all the dayes that it lieth voide it shall rest: because it did not rest in your sabaothes, when ye dwelt vpon it: and euen so it came to passe: for hauing neglected their sabaothes of eucry seuenth yéere, they were caried vnto their enimies land, vntill their owne land had her fil of her sabaoths: for al the daies that she lay desolate, she kept sabaoth to fulfill seuentie yéeres, according as the Prophet Ieremy did likewise tell them: who for the space of fortie yéeres laboured amongst them before he could make them beléeue that so it should be: but yet in ẏ end they found it most true: for the Lord of hostes bent his bowe as

Micha. 6. 16.

Esai. 5. 24 25. & Iere. 6. 1.

2. Kin. 24. 11. and 25. 1.

Haba. 1. 6.

Iere. 25 9. Dan. 1. 2. & Gen. 11.

Ezek. 37. 2. Cron. 36. 20 21. & Leui. 26 33. 34. 35. and that whole chapter.

Eucry seuenth yeere their land should haue rested, as you may see in Leuit. 25 which if they had performed, the Lord would haue giuē them corne enough in the first yeere to haue serued vntill the ninth y.

2 Cro. 30. 21. & Iere. 25. 11. 2.

Lamen. 2. 4.

Lamen. 2. 4. as an vtter enemie agaynst them, and his right hand was stretched out as an open aduersary: so that he powred out his fierce wrath like fire, and consumed all his pallaces, and destroyed his strong holds, and made her aduesaries the chiefe, and her enemies to prosper agaynst her, euen agaynst Ierusalem the perfection of beautie, did he cause the Caldeans to prosper; who brake downe the walles thereof, and burnt the house of the Lord and the kings house, and al the great houses in Ierusalem burnt they with fire: and the holy vessels, and al the instruments of the house of the Lord by these prophane were carried to Babel. So that notwithstanding the kinges of the earth, and all the inhabitantes of the world would not haue beléeued (as the Prophet sayth) that euer the aduersary and the enemie should haue entered into the gates of Ierusalem, yet now did they enter euen into the very sanctuary, and made a noyse in the house of the Lord, as in the day of solemnitie, and stretched out their hands vpon all her pleasaunt things: and thus was this famous Citie made solitarie, that was ful of people: yea she that was great amongst ỹ nations became now as a widow, and she that was as a Princes amongst the prouinces, was now made tributarie, and the Lord caused her feastes and sabbothes to be forgotten: yea he vtterly forsoke his alter, and abhorred his sanctuarie: so that the wayes of Sion, as it were lamented, because no man came to her solemne feastes, but in steade thereof the enemies that passed by clapped their handes at her, hissing and wagging their heads at the daughter of Ierusalem: saying, Is this the citie that men call the perfection of bewtie, and the ioy of the whole earth? yea all her enemies opened their mouthes agaynst her in ỹ day of her destruction: saying, let vs deuoure her, for certaynely this is the day that we loked for, we haue found it, & séene it: therefore downe with it sayth the sonnes of Edom, and rase her walles, yea rase them euen to the very foundation thereof. And thus most despitefully did all her enemies helpe forward her affliction, and reioyce ouer her in this her visitation: and those that were the tayle, are now become the heade, & aduance themselues as Lords ouer them: but

Lamen. 1. 5. Read. 2. King. 25. & 1. Cron. 36. & Ier. 39. & 52. & Lam. 2. 4. Lamen. 2. 15. Psal. 137. 7. & Amos. 1. 11. and Obad. 10. to 15 Zechar. 1. 15. Ezek 25. 6. 8. 12. 15. & 26. 1 & 28. 21. to 2 & 29 2. 6. 7. & 35. 5. 15. & 36 2. 3.

but from the daughter of Sion is all beautie departed, and her Princes are now become as Harts that finde no paſture, yea all the noble princes of Sion, which were comparable to fine golde, are now eſteemed but as earthen pitchers: and al thoſe that were brought vp in ſkarlet, are now driuen to imbrace the dong, and thoſe that fed moſt delicately, periſh now in the ſtreetes: yea the tong of the ſuckling childe cleaueth to the roſe of his mouth for thirſt, & the young children aſke bread, but no man breaketh it to them: but rather the hands of the pitifull women are vpon their owne children to ſeeth them to be their meate, euen vpon the fruit of their owne bodies children of a ſpan long. So that here we may ſay againe, O behold both the louing kindnes & the ſeueritie of the Lorde: his louing kindnes towards the houſe of Iſrael and Iuda, ſo long as they delighted to heare his voyce, & were willing to obey his commandements: and his ſeueritie, ſo ſone as they reiected the ſame: according as by all his Prophets he had told them, euen ſo came the curſe vpon them, as it is written in the law of Moſes.

Dan. 9. 11. 13. 14. & Leui. 26. & Deut. 27.

The iudgements of God vpon the Iewes after their returne from Babell, vnto our Sauiour Chriſt his birth, which was 457. yeeres, and alſo of their vtter reiection within ſeuentie yeeres after, for not receiuing him.

It was from ỹ time the worde came forth to returne them from Babel, vnto our ſauiour Chriſtes death 70. ſeuens, & 490. yeeres exactly. Dan. 9.

THe prophet Daniel, being caried into Babylon in the third yeere of Iehoiakim king of Iuda, and continuing there vnto the firſt yeere of Cyrus king of Perſia, and vnderſtanding alſo by the ſcriptures, the number of yeeres whereof the Lord had ſpoken vnto the prophet Ieremie, how that he would accompliſh ſeuentie yeeres in the deſolation of Ieruſalem: knew very well, that in the firſt yeere of Darius of the ſeede

The end of Iehoiakims third yere, and the beginning of his fourth, maketh Nebuchadnezer his firſt, as you may ſee in Dan. 11. & Iere. 25. 1. & 2. Kin. 24. 1. Ier. 25. 11 12. & 27. 6. 7.

* Both of the Empire of Babel, and to that desolatiō which Nabuchadnezzar wrought in his first yeere. Dan. 1 2.

sæde of the Medes, as also of Cyrus king of Persia, these *seuentie yæres were expired: Whereupon he turned himselfe vnto the Lord with fasting, and in sackcloth and ashes, making his confession, and praying: † O Lord God which art great and fearefull, and kæpest couenant and mercy toward all them which loue thée, and towarde them which kæpe thy commandements: but we haue sinned, and haue committed iniquitie, and haue done wickedly: yea, we haue rebelled, and haue departed from thy preceptes and from thy iudgements. For we would not obey thy seruants the Prophetes, which spake in thy name to our kings, to our princes, to our fathers, and to all the people of the lande. O Lord, righteousnesse belongeth vnto thée, † to vs open shame, as appeareth this day vnto euery man of Iuda, and to the inhabitants of Ierusalem: yea vnto all Israel, both neare and farre off, through all the countries whither thou hast driuen them, because of their offences that they haue committed against thée: O Lord, vnto vs appertaineth open shame, to our kings, to our Princes, and to our Fathers, because we haue sinned against thée. Yet compassion and forgiuenesse is in the Lord our God, albeit we haue rebelled against him. For we haue not obeyed the voyce of the Lord our God, to walke in his lawes which he had layde before vs, by the ministerie of his seruants the prophets. Yea all Israel haue transgressed thy law, and are turned back, and haue not heard thy voyce: therefore the curse is powred vpon vs, and the othe which is written in the law of Moses the seruant of God, because we haue sinned against him, and he hath confirmed his wordes which he spake against vs, † against our iudges that iudged vs, by bringing on vs a great plague: for vnder the whole heauen hath not bēen the like, as hath bēen brought vpon Ierusalem. All this plague is come vpon vs, as it is written in the lawe of Moses: yet made wee not our prayer before the Lord our God, that we might turne from our iniquities, and vnderstand thy trueth, therefore hath the Lord made readie the plague, and brought it vpon vs. For the Lord our God is righteous in all his workes which he doth: for we would not

† That is it. Dan. 6. 4. to 20

Marke well that Daniell confesseth here that the cause of all these plagues that befel them, was for that they vnderstood not the trueth, the worde of God.

heare

heare his voyce. And now O Lord our God that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thée renowne, as appeareth this day, we haue sinned, we haue done wickedly: yet O Lord according to all thy righteousnesse, I beséech thée, let thine anger and thy wrath be turned away from thy citty Ierusalem thine holy mountayne, for because of our sinnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproch to all that are about vs. Now therefore O Lord our God heare the prayer of thy seruaunt, and his supplications, and cause thy face to shine vpon thy sanctuary that lyeth wast: for the Lordes sake, O my God, incline thine eare, and heare: open thine eyes and behold our desolations, and the city whereupon thy name is called: for we do not present our supplycations before thée for our owne righteousnes, but for thy great tender mercies. O Lord heare, O Lord forgiue, O Lord consider and doe it, deferre not for thine owne sake, O my God: for thy name is called vpon thy city and vpon thy people.

So héere you sée a prayer framed vpon a sound grounde, and squared by that iust rule of Moses, and according to the forme of that by Salomon, with full assurance (being done according to that rule) that the Lorde would shew himselfe a righteous iudge: and therefore whiles he was speaking and praying, and confessing his owne sinnes, and the sinnes of his people Israel, and presenting his supplications before the Lord his God for the holy mountaine of his God: euen while he was thus praying (which was about ỹ time of the euening oblation) came the Angell Gabriel vnto him to giue knowledge and vnderstanding of their deliuerance: and not onely, how that at the very beginning of his supplications, the commandement came forth to returne them from Babylon: but also that from that very houre, the former seuenty yeares were to be multiplyed by seuen, and then shoulde Christ the king the most holy be killed: and not for himselfe, but to confirme the couenant of olde, made for the many of all nations that would imbrace the same. By the blood of which couenant, they should be freed from confusion, and redéemed not

Leui. 26. 40. to the end, and 1. King. 8. 46. to 54.

Dan. 9. 21. 22. 23. 24.

Gen. 12. 3. & 17 7. to 15. & Esai. 56. 1. to. 9. and Rom. 4. 11. 12 16. 17. 23. 24.

onely from the bondage of the outward, but also of the spirituall Egypt and Babel: and which blod beeing shed for the remission of sinnes, and for a reconcilation of all their iniquities, should cause all sacrifice and oblation to cease. So that here this welbeloued prophet, who alwaies abode constant in the true worship of his God, notwithstanding the rage of the enimie, was shewed the summe and effect of all Moses: and was also hard in that which he required: for the Lord euer in wrath remembring mercy, doth also at this time remember his mercy, and promise of olde, made vnto their fathers: and so bringeth them to the holy hill of Sion againe, euen to that fresh springing mountaine, from whence suche gracious streames of doctrine continually ilued as were sufficient (if rightly vsed) to cole the intollerable heate of all the soules that euer were, or shalbe in ỹ world: thither I say, were these Iewes the people of God againe brought. And from whence: euen from a most filthy pit, and that without any such water: which deliuerance was so great and myraculous, as that from this time forwarde they were not to say any more, the Lord liueth, that brought the children of Israell out of the land of Egypt: but the Lord liueth, that brought them out of the land of the North, and from all the landes where he had scattered them: yea it was so strange, and so farre beyonde their expectation, as that when it came to passe, they where euen like vnto men that dreamed, or as men amased at so sodaine a decree, & their mouthes were then filled with laughter, and their tonges with ioy: yea they confessed that the Lord had done great and wonderfull things for them. But full sone doe they forget it, for notwithstanding all this his great mercy and iudgements shewed vnto them: yet stil they rebelled agaynst him, prophaining his holy Sabaothes agayne, and making them dayes of marchandice: and also ioyned themselues with strange women of ỹ land, cõtrary to the law: yea they greatly neglected the worke of his holy temple & city, saying: The time is not yet come, that the Lordes house shoulde be buylt: but they thought it was high time to build for themselues: that so they might be setled againe in their

Math. 26. 28.

Dan. 9. 27. & Hebr. 10.

Dan. 1. 8. to end & 6. 1. to ende. The summe of Moses doctrine was to shew ỹ Christe was to suffer, & being ryssen from the dead, shold giue life to the people and to the Gentiles, as you may see in Actes. 26 22 23.

Zach. 9 11.

Iere. 16. 14. 15

Psalm. 126.

Nehe. 13. 15. to 22.

Ezra. 10. 10. to end.

Hagg. 1. and 2. chapters.

their sieled houses, though the Lordes house lay wast. Wherfore he was againe so displeased with them, notwithstanding all their pretence of zeale, and shewe of holynesse, that they were but as a polluted & an vncleane people in his sight: yea all the workes of their handes, and that which they offered, was vncleane in the sight of the Lorde: so that he caused the heauen ouer them to stay it selfe from dewe, and the earth staied her fruit: for when they had sowen much, they brought little in: yea, and when they came to their heapes of twenty measures, they found but ten: and to their wine presses thinking to draw out fifty vessels, they found but twenty: and thus the Lord smote them with blasting, with Meldewe, and with Hayle, in all the labours of their handes, and onely to teache them to looke better vnto his holy worde, that so they might obey his will. And yet for all this, would they not try thereby wherein they had done amisse, but thinke they should well please the Lorde, if they wept and fasted in the first and seauenth moneth, as they had done the seauenty yéeres before, which was a thing that the Lord had not, neither would now approue: but telleth them, they should rather giue eare vnto his worde, which by the ministery of his Prophets he had deliuered vnto them. But in steade thereof they harden their hartes, and giue stoute wordes against the Lord, saying: It is in vaine to serue God: and what profit is it that we haue kept his commandementes, and walked humbly before him: Do we not see that the proude are blessed, and that euen they that worke wickednesse, are set vp ouer vs, and how they that tempt God are deliuered: As yf they should haue sayd, Do we not sée that the Babylonians reigned ouer vs for seauentie yéeres, & then we were deliuered: But what are we the better for that: for all the time since, the Medes and Persians reigne and rule ouer vs. And likewise we are cursed in all the labours of our handes. But whereas they shoulde haue loked into the booke of God, to sée the cause of all this, they are as men blinde: Yea, and although the Lorde gaue them a speciall commaundement, euen in the last clause of the olde Testament, to remember the lawe of Moses, which shoulde

Hagg. 2. 15.

Hag. 1. 6. & 12.

Zech. 7. 3 4. 5. 6. 7.

Mala. 3. 13. 14. 15.

Malla. 4. 4.

leade them as it were by the hand vnto Christ, euen to that Angell of the couenaunt whome they desired to beholde: yet most rebelliously doe they reiect the same, and so grow worse and worse, euen till at length they become Phariſes, Sadduces, and ſuch like beaſtes: wherefore the Lord ſuffereth moſt vyle beaſtes, like vnto them ſelues to raygne ſtill ouer them, euen vntill the comming of his ſonne our Sauiour into the world. And then who ſo blinde (as the Prophet ſpeaketh) as they: for whereas he that Word, which in the beginning commaunded all thinges to haue a beeing, was now become Fleſhe, and dwelt amongſt them, whoſe glory they might haue beheld, as the glory of the onely begotten Sonne of the father, full of grace and trueth: yet would they not receiue him, no although hée were the day ſpring which was now come from on high to viſite them, and the true light which lighteneth euery man that commeth into the worlde: yet loued they darkenes more then light, and to walke in the ſhadow of death, rather then in the way of life: yea and although he were that true king of Iſrael, by whom they ſhould haue had deliuerance, not onely from their mortall enimies, but alſo from their ſpirituall, euen hell and death: and alſo that high Sacrificer, whoſe prieſthoode was not made after the law of the carnall commandement, but after the power of the endles life, euen that moſt holy and iuſt one: which was ſeperated from ſinners, and was now come to enter for them, not into the holy places made with handes, but into the true Sanctuary, euen the very Heauen it ſelfe, and there to appeare in the ſight of God, to make interceſſion for them: yet woulde they not acknowledge him ſo to bée, but deſpiſed him, and moſt ſhamefully reiected him, countyng him moſt baſe and vile, and had no deſire at all vnto him, but drew away their ſhoulders, and became ſtifnecked, and of vncircumciſed hartes and eares: yea a generation of very Vypers, ſtill ſtopping their eares like deafe Adders, and hardening their heartes againſt him, vntill at length they vtterly denied him to be their king, in the preſence of Pylate the Romane gouernour, ſaying, We haue no king but Cæſar. And

Mala. 1. 1.

According to Dan. 2. 31. to 46. & 7. 1. to the end, & 8. 1. to the end, and 11. 1. to the end & 12.
Etai 42. 19. 20 21.
Gen. 1. & Iohn. 1. 11.
Luk. 1. 78.

Iohn. 1. 9.
Iohn. 3. 19.
Ier. 30. 9. 10. & Ezek. 37. 22. 24 25. & Iere. 23. 5 6. & Pſal. 132. 11. to the ende. & Luk. 1. 68. to the end, and Hoſe 13. 14. & Iohn. 1. 49
Hebr. 5. 16. 26.
Heb. 9. 9. 10. 11 12. 24. Mat. 27 28. to 32. Mark 6. 3. according to Eſai. 53.
Math. 2. 7. and 23. 33.
Math. 27. and Mark. 15. and Luk. 23. and Iohn. 18. & 19 & Acts. 3. 13. 14. 15. & Mark 10. 33. 34. & Luk. 23. & Act 4. 25. to 30.
Luk. 23. 4. 13. 14. 15. & Iohn. 19. 14. 15. 21.

so ioyne with the Romans to crucifie the king of Glory, euen the Lord of life, whome Pylate, as bad as he was, could not chuse but confesse him to be their king, and also to pronounce him guiltlesse, & to say he could finde no cause at all of death in him: yea and although the deuilles themselues, could not chuse but confesse him to be that holy one of God, yet desired they rather to haue Barrabas a murtherer giuen them, then ỳ Lord of life: saying, Let him be crucified, let him be crucified, and let his blod be vpon vs, and vpon our children for euer. And so according to their owne wish it befell them: for most wofull curses hath the Lorde pronounced against them, and his wrath (as the Apostle saith) is come on them, euen to the very vttermost, and hath scattered them as vagabonds detested ouer the whole earth: for before that generation passed, they fell on the sworde of the Romanes, who as with a flode wrought a finall consummation of them, their city, and sanctuarie, euen to vtter desolation, according as our Sauiour standing on mount Oliuet had tolde them, and referred them to Daniel the ninth: saying, When you sée the abhomination of desolation spoken of by the prophet Daniel, standing in the holy place: Let them that read it, consider of it: that is, when you sée Ierusalem besieged by the abhominable campe of the Romane infidels, then know that your destruction is neare: which before that age passed came to passe, euen those dayes of vengeance, of wrath, and of great distresse to that land and people. So that here we may say, especially with the apostle, O beholde both the louing kindnesse and the seueritie of the Lord: his louing kindnesse towardes the sonnes of Abraham, so long as they continued in the faith of Abraham; his seuere seueritie so sone as they became bastardes, reuolting from the faith of Abraham for as our Sauiour tolde them, if they had béene the sonnes of Abraham, they would haue done the workes of Abraham, that is, they would haue beléeued in him as Abraham did: but saith he, you goe about to kill me, and so did not Abraham: but contrariwise he saw my dayes, and greatly reioyced: yea and many others desired greatly to haue séene these dayes that you sée, and would also haue reioyced:

Mark.1.24. 3.11.& 5.2.to 18.& Luk.4. 34.
Luke.23.21.
Math.23.13. to the end.
1.Thes.2.16.
Math.24.34
Math. 24.15. & Dan.9.27
Luk.21.20.
Rom.11.22.
Iohn.8.39.
Gen.12.3.& 15.6.
Iohn.8.40.56
Math.13.17.& Luke.10.24.

ioyced: but you séeing will not sée, and hearing so many testimonies giuen of me, yet will you not vnderstande that the sayings of the Prophets might be fulfilled.

Now if you aske me in what sort the prophets before time had testified of Christ, wherby they might haue knowen him to be that Messias that should come into the worlde: the answere is very plentifull, and very plaine, and many of them did knowe that then was the time that the kingdome of God was to appeare, and all the sort of them might haue knowne as well, if they had considered well of the ninth of Daniel: for there doth the angell Gabriel tell Daniel when Christ the king should be killed, euen to the very houre of the day wherin he dyed. Likewise they had Moses and all the Prophets euen vnto Iohn, to leade them as it were by the hande vnto Christ, and that at sundry times, and in diuers maners: so that it wil not be amisse to run briefly them ouer, to shew you in what sort (as neare as I can) he was described vnto them. First then, where as Adam by his disobedience brought not onely death vpon himselfe, but also vpon all his posteritie, and withall lost that dominion and Lordship he had ouer the creatures of God, euen the very day of his creation, the very same day was Christ proclaimed heire of the world, and a ful conquerour of Satan, in these wordes: I will put ennmitie (saith the Lord vnto Satan) betwéene thée and the woman, and betwéene thy séede and her séede: thy séede shall bruise the héele of the séede of the woman: but her séede, euen he that speciall séed, meaning Christ, shal breake thy head: the which came so to passe, when as the fulnesse of time was come: that is, when as our sauiour toke the nature of man vpon him, and so through death destroyed him who had the power therof, that is to say, the Deuil this old serpent. The which séede of the woman was also sayd by Noe, to be the blessed God of Sem, whom also Sem resembled. He was also sayd by the Lord himselfe, to be that speciall one séede of Abraham, Isaak, and Iacob, in whome all the nations of the earth should be blessed. Likewise he was spoken of by Iacob to be that speciall childe Shilo, the Lion of the tribe of Iuda, who if he did but lie

Mark. 15. 43. & Luk. 23. 51. & Luk. 2. 25. 38.

Dan 9. 21. to the end.

The angel Gabriel taught Daniel the sum of all ỹ doctrine touching Christ and also the destruction of the Iewes, for not receiuing him.

Mat. 11. 13. 14 10. 20. & Actes 3. 24. Heb. 1. 1. Gen. 2. 16. 17. & 3. 1. to end. and Rom. 5. 12 to end.

Gen. 3. 15. & Reuel. 12. 7. to 11 & Iohn. 16. 33. & Rom. 16. 20. & Col. 2. 15

Heb. 2. 14. 15 & 12. 31.

Gen. 9. 26. and Rom. 9. 5.

Gen. 12. 3. and 26. 4. & 28. 14. & Actes 3. 25 & Luk. 19. 9.

Gen. 49. 10. & Reue. 5. 5. and Math. 5. 1. and Iohn. 6. 5. 10.

downe and couch, none durst stir him vp, and that vnto him the people should be gathered: the which Lion of the tribe of Iuda, that holy man Iob sawe to be his redéemer, and was most assured to sée him one day with his owne eyes, and none other for him, although wormes should destroy that body. He was also said by the Lord himselfe, to be that angell of the couenant that kept their fathers in the way, and brought them into the land of Canaan, as also that star of Iacob, whom Balam, prophet false though he were, saw to strike the cestes of Moab, and to subdue all the sonnes of Seth. He was also said by Moses to be that great Prophet, whome the Lorde would raise like vnto him, vnto whom all the world should hearken: as also by the Lord himselfe, that he should build an house vnto his name, & that he would establish the throne of his kingdome for euer, and that he would say vnto him, I will be thy father, and thou shalt be my sonne. Likewise it was sayd of Christ by the prophet Dauid, that the Lord saide vnto him: Thou art my sonne, this day begat I thée: & that forasmuch as the Lord delighted not in sacrifices, he should come to doe the will of God: That in his heart his whole law should fully rest: that he would not conceale the righteousnes thereof, but declare it in the great congregation, euen in the middest of the congregation woulde he declare the name of the Lord amongst his brethren, and how that notwithstanding that, yet would the kings & princes of the earth assemble themselues together against him: That they woulde make him the contempt of the people, haue him in derision, mocke him, and nod their heads at him. That they would hit him in the téeth with the trust he had in the Lord, as though his hope therein had béen frustrate: That they would like bulls of Bashan, nay like dogges compasse him about, pearce his handes and féete, giue him Vineger to drinke, cast lottes vppon his garments, and part them amongst them: and yet notwithstanding all this their spight, the Prophet sheweth that the Lorde would laugh them to scorne, and breake them to péeces like a potters vessell. That he would set Christ as king vpon ỳ holy hill of Sion, and deliuer him from the contentions of the

Iob. 19. 25. 26. 27. & 1. Cor. 15. 12 to end. Exod. 23. 20. & Heb. 8. 6. & 13 20. Num. 24. 17. & Math. 2. 2. Deu. 18. 15. 18. 19. & Actes. 3. 22. 23. & Iohn 2. 47 48. and Math. 17. 5. 2 2. Sa. 7. 13. 14 & Luk. 1. 32. 33. & Heb. 1 5. Psalm. 2. 7. & Heb. 1. 5. Actes 13. 32, 33. Psal. 40. 6. 7. 8. to 12. & Hebr. 10. 5. to 10. Psal. 22. 22. & Heb. 2. 12. and Iohn. 17. 26 Psal. 2 & Actes 4. 25. & Reuel. 2 27. and Luk. 23. 6. to 13 & Actes. 4. 25 to 29. Psal. 22. 6. 7. 8 12 16. 18. and Mark. 27. & 9. 24. and 26. 66 67. 68. & Mar. 15. and Luke 22. and 23. Math 12. 14. and Mark. 11. 18. and 14. 1. Iohn. 19. 34. & Exo. 12. 46. & Zech. 12. 10. Luk. 23. 34. 36 and Iohn 19. 23. 24. Psal. 2. 6. 8. 12 and 18. 43. and Reue. 14. 1.

Psal. 2 8.
Psal. 72.10.11.
Math. 1.1.2.10
Psal. 18.44
Mark. 8.5. to 14. and 9.18.
*Psal. 2.12. But not with an hypocritical kisse, as Iudas, Mark. 14.44. but with such a one as was Maries in Luke 7.45. and Iohn. 11.2.
Psal. 45.7.
Psal. 69.9.
Math. 21.12. 13. and Marke 11.15.16.17.
Psal. 45.7. & Iohn. 2.34.
Psal. 45.17. & 17.18.19.
Psal. 91.11.12.
Math. 4.6.
Psal. 118.22. & Actes. 4.10.11
Psal. 16.10. and Actes. 2.22 to 37. and 13.35. to 40.
Psal. 8. & Hebr. 2.6. to end.
Psal. 68.18. & Ephe. 4.8. and Actes. 1.9.10. 11. and 2.34 35.36.
Psal. 110.1. and Math. 22.42. to end, & Luk. 22 69.70. & Actes. 7.56
Psal. 110.4. and Heb. 5.6. & 6 20. and 7 1. to end, and. 10. 12 13.
Cant. 1 6.

people: That he would grant him the heathen for his inheritance, and the vttermost parts of the earth for his possession: That he should be the head thereof, & that a people whom he had not knowne, should serue him, euen such as were the kings of Tarshish, and of the Iles, who should bring him presentes, and also such as were the kings of Sheba and Seba, who should bring him gifts: yea and that all kings vpon earth should worship him, and all nations serue him: and that assoone as they should heare him, they should obey him, and be in subiection to him: and that whosoeuer would not *kisse the sonne should be sure to perish: but those that would put their trust in him, should be blessed for euermore.

Againe, it was sayde of him by the same Prophet, that he woulde so loue righteousnesse and hate iniquitie, and be so careful for the house of the Lord, that the zeale he would haue thereof, would euen eate him vp: and that the Lorde would therefore annoynt him with the Oyle of gladnesse aboue his fellowes: That he would cause his name to be remembred throughout all generations, euen his glorious name for euer and euer: And that all nations should blesse him, and be blessed in him, and giue thankes vnto him world without ende. And that notwithstanding all the rage of the deuill and his ministers, yet should none euill come neare vnto him, for the Lord would giue his Angels charge ouer him, to keepe him in all his wayes, that he should not hurt his foote against a stone. And that notwithstanding himself should be that stone which the builders would refuse, yet should he be made the head of the corner. Moreouer this holy Prophet sheweth, that the Lord woulde not leaue the soule of Christ in graue, neyther suffer him his holy one to see corruption: That he would raple him vp from death to life, and crowne him with glory and honour: That he should ascend on high, and leade captiuitie captiue. That he should sit at the right hande of God, vntill he had made his enimies his footestoole: And lastly, that he should continue there a Sacrificer for euer after the order of Melchisedech. And therefore not only this prophet, but also the whole church desired him whom their soule most

dearely

dearely loued, that it woulde please him to shew them where his abiding was, and to draw them after him, that so they might runne and beholde king Salomon, euen runne and beholde him with the crowne wherewith his mother crowned him in the day of his marriage, and in the day of the gladnes of his hart. Cant.1.3. Cant.3.11.

Againe, it was sayd of Christ by the Prophet Esaiah, that there should come a rod forth of the stocke of Ishai, & a graffe should growe out of his rootes, vpon whom the spirite of the Lord should rest, euen the spirite of wisedome and vnderstanding, the spirite of counsell and courage, the spirite of knowledge, and of the feare of the Lord. That a virgin should conceiue and bring him forth: That they shoulde call his name Emmanuel, that is, euen God with vs: that they shoulde call his name Wonderfull, counsellor, the mighty God, the euerlasting father, the prince of peace. And that wheras the faithfull city had lost both iudgement and iustice, Christ shoulde come and sit vpon the throne of Dauid to order it, and to establish both iudgement and iustice thereon for euer. Moreouer, it was sayd by the same prophet, that a voyce should goe before him in the wildernesse: That it should cry, prepare the way of the Lord, make straight in ỹ desart a path for our God: That the glory of the Lorde shoulde be reuealed by him, and that all flesh should see it together. That the Lord would say of him, Beholde my seruant, vpon whom I will stay, myne elect, in whom my soule delighteth: That the Lord woulde annoynt him with his holy spirite, and sende him to preache good tidinges to the poore, to binde vp the broken harted, to preach libertie to the captiues, and to them that were bounde the openyng of the prison: That by him the eyes of the blinde should be lightened, & the eares of the deafe be opened: That the lame man shoulde leape as an hart, and the dumme mans toonge should sing for ioy. That he shoulde preach that most acceptable yere of the Lord, euen that great Iubilee, * wherby they might enioy bewty for ashes, the oyle of ioy for mourning, and the garment of gladnesse instead of the spirite of heauinesse. And moreouer, that he should make vnto all peo-

Esai.11.1.2. & Rom.15.12. Esai.7.14. and Mat.1.22.23. Esai 9.6. and Luk.1.31.to 34 Esai 1.21. Esai. 9.7. and Luk.1.32.33. Esai.40.3.5. & Math.3.1.2.3. and Mar.1.3. and Luke.3.4. Esai.42.1. and 61.1.2.3. and Iohn.1.33. Math.9.16.17 & Mark.1.10. 11.& Act.10. 38. Math.9.35. and 11.1.& Marke 1.38.39. Esai. 35.5.& Math. 15.30.31. Esai. 61.1.2.3 and Luk.4.17. to 24.

* Euery fifteth yere was ỹ yere of Iubilee wherin were set at liberty all bound mẽ prefiguring that freedome, which they & we shold receiue by Christ his death which came to passe in the 28. Iubilee.

Mat.26.26.to 31.& Mar.14 22.to 27. and Luk. 22 14.to 22.& Math.22 1.to 15.and Reue.19.9.

Esai.9.2. and Math.4. 13.to 18.

Esai.42.6.and 49.6.8. Luk.2.32.

Esai.53.6.

Esa. 52. and 1. Pet.2.24.25.

Actes. 8.26.to 40.

Esai.50.6.7.8. and Math. 26. 66 67.and Mark.15.18. 19.

Esai.53.and Math.8.17. & Mar.9.12.

* A farre greater: & more greeuous burden to bee borne, then euer bare the scape Goate in Leuit the 16. 21.22.

Esai. 53.12. & Mark.15.28. and Luke. 22 37.

Mark.6.3.

Esai.8.14.

*But whosoeuer stumbleth there at as they did, it grindeth him to pouder, as you may see in Luke 10.18.

Act.4.10.11.1.

Esai. 11.10. to end.

ple a feast of fat things, euen a feast of fined wines, and of fat things, full of marrow, and of wines, fined and purified. And that he should destroy the couering that couered all nations, that so the people that walked in darkenesse might see great light, and that they that dwelled in the land of the shadow of death, might say, that vpon them great light had shined. And that not onely should hee be giuen for a light of the Gentiles, but also for a couenant of the people, euen to be the full glory of them, & the ioy of the whole earth: because that like sheepe they had all gone astray, and for that they had turned euery one vnto their owne wayes: Therefore the Prophet sheweth, that Christ should be wounded for all their transgressions, and broken for their iniquities. That the chastisement of their peace should be vpon him, and that with his stripes should they be all healed. That he should be oppressed, afflicted, brought as a sheepe to the slaughter, and yet would he not open his mouth against them. That his backe should meete with smyters, his cheekes with nippers, his face with shame and spitting and yet would he not hide it from them, but put it forward as a flint. That notwithstanding Christ would poure out his soule vnto death as an offering for their sinnes, * beare all their infirmities, cary all their iniquities and sorrowes on his backe: yet would they iudge him as one plagued and smitten of God: yea the Prophet sheweth, that they would condemne him amongst the transgressors, and make his graue with the wicked. That they would despise him, reiect him, and accompt him as one without forme or bewty: yea and although he should be as a sanctuary, yet would they make him as a stone to stumble at, and as a rock to fal vpon, euen to both the houses of Israel should he become as a snare, and as a net.

Agayne, the Prophet sheweth, that notwithstanding they for their partes would forsake him, yet should hee the rote of Ishai stande vp for a signe vnto the people, to the intent that all nations should seeke vnto him, because his rest should bee glorious. And that the Lord wold stretch out his hand againe the second time, that so he might possesse the remnant of his

people

people, euen of his people which shoulde be left of Ashur, of Egypt, of Pathros, of Ethyopia, of Elam, of Shinar, of Hamah and of the Iles of the sea, and that he should destroy the toonge of the Egyptian sea, and with his mighty winde lift vp his hand ouer ẏ riuer, & smite him in his seauen streames, and cause men to walke therin with shoes: that so there might be a path to the remnant of his people which should be left of Ashur, euen a path to séeke vnto this signe that should be set vp, not onely for the naturall Israel dispersed, but also for all nations and strangers that would cleaue vnto the Lord: as for them of Medyan, of Ephah, of Sheba, of Nebaioh, and Keder, and that all these would bring giftes of gold, of incense, and of all their riches to the house of the Lord, and set forth his prayses therin, to the intent they might be accepted vpon him the holy aulter, and that by them the house of the Lord might be bewtified. That they shoulde say of him, Lo this is our God, we haue wayted for him, and he will saue vs: Lo, this is the Lorde, we haue waited for him, we will reioyce and be ioyfull in his saluation, because as saith this Prophet, he should destroy death for euer, and wype away teares from all faces, and because he would take away the rebukes of his people from all the earth. And moreouer, for that he shoulde haue the key of the house of Dauid committed to his charge, and power giuen him to shut, and no man to open, and to open, and no man to shut agaynst him: and for that in mercy shoulde his throne be prepared, and for that he shoulde sitte vpon it in stedfastnesse in the tabernacle of Dauid, iudging, and séeking iudgement and hasting iustice: and for that hée woulde not be discouraged, vntill hée had brought forth iudgement in trueth, and vntill he had established both iudgement and iustice in the earth, that so the Iles might wayte for his law, though Israel would not so: and therefore sayth this Prophet. Though Israel woulde not be gathered by him, yet should he be most glorious in the eyes of the Lorde, and be giuen as a light of the Gentiles, that so he might be their saluation vnto the end of the worlde.

Esai. 56. 8.

Esai. 61. 1. to end. Matth. 2. 1. 2. 10. 11. and 8. 10. 11. Mark. 11 17.

Esai. 25. 8. 9. and Reue. 17. and Luk. 2. 26. to 33.

Esai. 22. 20. to end and Reue. 3. 7.

Esai. 16. 5.

Esai. 42. 3. 4. and Matth. 12. 17. to 22.

Esai. 49. 56. and Actes. 13. 46. 47.

Lastly, Christ was séene by this euangelicall Prophet, sit-

Esai.6. Iohn.12.41. tyng vpon his glorious and high throne, and the Seraphims standing before him, and crying holy, holy, holy, is the Lorde God of hostes, the whole worlde is full of thy glory. And therefore the Prophet maketh a proclamation, saying: Beholde thou daughter Sion, thy Sauiour commeth vnto thée: behold his wages is with him, and his worke before him. Arise therefore Ierusalem, and be bright, for thy light is come, and the glory of the Lord is risen vpon thée.

Esai.62.11.

Esai.60.1.

Mich.5.2. and Math.2.5.6. & Iohn.7.41.42. Againe, it was sayde of Christe by the Prophet Micheas, that notwithstanding Bethlehem were but little amongst the thousandes of Iuda, yet shoulde there come one thence who should rule in Israel: euen one, whose goings forth had béene from the begynning, and from euerlasting. And by the Prophet Hosea to be that king Dauid, vnto whome the Israelites should séeke, & of whom the Lord woulde say, Out of Egypt haue I called thée my Sonne. The which Sonne by the Prophet Ieremy, was sayd to be that noble Ruler that should arise from amongst them selues: as also that righteous branche which shoulde growe vp vnto the house of Dauid, to performe those good thinges promised to the house of Israel and Iuda. And by the Prophet Ezekiel, to be that one *Shéepheарde, which should be set ouer them to fæde them, and to be a Prince amongst them, and to be that plant of renowme, vnto whom the crowne and diademe did specially belong: as being that Michael their chiefest Prince, as sayth the Prophet Daniel) who woulde stande vp for their defence, and so deliuer them, not onely from those beastly kingdomes that long time ouer-ruled them heere on earth: but also as the Prophet Hosea sayth, euen from the kingdome of hell and death.

Hose.3.5.

Hose.11.1. and Math.2.14.15. Iere.30.21.

Iere.23.5. and 33.14.15. and Rom.1.3.4. & Luke.2.68. to 76.

Ezech.34.23. 24.29. and. Mark.6 34. to 45.

*He cannot only to feed their bodyes, but also their soules with the true breed of life, which was himselfe Ioh 6.

Ezek.21.26.27 Dan.12.1. Dan.7.17.22. 26.27. Hose.13.14. Dan.2.34. to 46.

Moreouer, it was sayde of Christ agayne by the Prophet Daniel, that notwithstanding Nebuchadnezzer saw him to be but as a base stone in his base eyes, yet such a stone he was in the eyes of Daniel, as should dash those beastly kingdomes all to powder. That he shoulde become a great Mountayne, and that the whole earth should be filled with his glory: That he should come in the clouds of heauen, and approach againe

Dan.7.13.

vnto

vnto the Ancient of dayes: That the Lord God would giue him dominion, honour, and a kingdome, that shoulde neuer be destroyed, and that all people, nations, and languages, should serue him. Dan.2.44.45. and 7.14. and Luke.1.33.

Againe, it was said of Christ by the prophet Amos, that he should raise vp ỹ tabernacle of Dauid that was falne downe, That he should raise vp the ruines thereof, as in the dayes of olde. And therefore saith the prophet Aggai vnto the people, be not discouraged, but haue patience yet a little, & you shall see, that euen he the glory and desire of all nations, will spéedily come: Wherefore reioyce greatly O daughter Sion, saith the Prophet Zacharie: shout for ioy O daughter Ierusalem, because thy king commeth to thée: euen he doth come to thée, whose name is called the branch, and he by whom thy temple shall be built: euen one that shall beare the glory of the Lorde, that shall sit and rule vpon his throne, and be a priest thereon for euer: euen one, who notwithstanding will come but poorely, as riding on an Asse, yet shal all mountains be made as plaines, that against him will stand vp: one that shall be able to bring forth the head stone of thy temple, and that with shoutings, & crying grace, grace vnto it: one that shall be able to saue not onely him selfe, but Ierusalem also: euen to saue Ierusalem, sayth this prophet, shoulde Christ be able through the blood of his euerlasting couenant. Amos.9.11. & Actes.15.15. 16.17. Aggi.2.5.6.7. Zach.9.9. Zach.6.12.13 Zach.9.9. and Math.21. and Mark.11. Zach.4.7. Zach.9.9.11. & Iohn.10.17. 18.& Actes.5. 31.

Moreouer, it was sayd of Christ by the prophet Ieremie, that in his dayes Iuda should be saued, and Israel should dwel safely: That they should be no more deuided into two kingdomes, as sayth the prophet Ezechiel, but that they should be as one people, and haue one king to reigne ouer them, euen one king, whose name (as saith ỹ prophet Ieremy, they should call the Lord our righteousnesse. And therefore saith the Prophet Micheas, Why dost thou crye out with lamentation, O daughter Sion, as though there were no king in thée? Be not afraid, for one shall reigne in thée for euer: euen one that shall stand & fede in the strength of the Lord, and in the maiestie of the name of the Lord his God: euen one, who shall be thy peace, when Ashur, or any such like commeth against thée. Ieremie.23.6. and 33.16. Ezech.37.15 to end. Ier.23.6. and 33.16. Mich.4.& 5. chapters.

And yet would they now know him that was their peace, as you may see in Luk.19.42.

Zach.10.12. 13.16.17.and Math.26.15. and 27.9.

And yet for al this would they value him for nought, saith the prophet Zachary, euen value him for thirty smal peces of siluer. And that because they would so do, he sheweth that the Lord would raise vp a shepheard, euen a shepheard ℔ would not loke the thing was lost, neither would he heale ℔ thing was hurt: that would not fede the thing that would stand vp, but eate the fat, & leaue the flock: euen one that would in no wise laye downe his life for his sheepe. And therefore it was sayd by the prophet Daniel, that when Christ the true shepheard should come: That he would lay downe his life for his sheepe, and not for himselfe: That he would confirme the couenant for them, and seale it with his bloud: That he would cause all sacrifice & oblation to cease: That he would consume wickednes, & abolish sinnes: That he would make reconciliation for iniquities, and bring in euerlasting righteousnesse: That he would seale vp vision and prophecie. And lastly, that the whole common weale of Iudea should be consumed, by that abhominable campe of the Romane infidels, euen consumed & washt away as with a flood, if they would not regard this true king, priest, & shepheard. And therefore it was said by the prophet Malachie, that ℔ Lord would send his messenger before him to prepare his waye, and that the Lord whom they sought, should spedily come to his temple: euen that messenger of the couenãt whom they desired to beholde. But yet saith the prophet, like a purging fire, and like fullers sope, that so he might try them euen as siluer is tried. And therefore the Lord gaue them a speciall commandement euen in the last clause of the old Testament to remember the lawe of Moses his seruant, which he commaunded him in Horeb for all Israel, with all his statutes and iudgementes: all which should leade them (if they would) vnto Christ this Angel of the euerlasting couenant.

Mala.3.1.2.3. & Mar.1.1.2.

Mala.4.4.

And thus you see in part, after what sort the Prophets did paint out Christ vnto them, who when he came, did al things that before were written of him, that so all these sayings of the Prophets might be fulfilled: and yet beleeued they not in him, no although he had done so many great workes and

Luk.24.25.26 27.44.46.& Actes.13.29. Iohn.12.37.

miracles

But the true sheepheard would do both, and came to that ende, as you may see in Luk.19.10.& Iohn.10.11. Dan.9.24.to end, and Math. 20.28.& Mark 10.45. & Iohn 15.17.18.and Rom.5.8.

myracles before them, but still despised the counsell of God against themselues, and would not daunce nor leape for ioy, no although the prophets, as you see, had continually piped vnto them. Now if you maruell how they could be so blind as not to see, since the light was so bright, and Christ so plainly manifested vnto them: I will shew you why in few words: that is, because they knew not ẏ scriptures: for so our sauiour doth tell them, saying: Ye erre not knowing the scriptures. For whereas they should haue made the word of God their onely meditation, they had established in stead thereof the precepts and doctrines of men, and so made the word of God of no authoritie, as our sauiour also telleth them. Besides, it was so farre from their delight, as that they had scarce read so much therof, as that one part which told them that the stone which they would refuse, should be made the head of the corner. And therefore because they had thus cast off the law of the Lord of hosts, and would not beleeue the writings of Moses and the prophetes, all which would haue led them vnto Christ: No maruell was it though he cast of them: neither that he should take from them, that little vnderstanding which they seemed to haue, according as he telleth his Disciples: saying, To him that hath, shall be giuen in more aboundance, and to him that hath not, shall be taken away euen that little which he seemeth to haue. So that to those that had a desire to know ẏ booke of God, which painted them out the Messias, to them it was giuen to know the secrets of ẏ kingdome of heauen: but to all those that cast it off, to them it was not giuen. So that in them was fulfilled the prophesie of Esaias, which prophesie saith, by hearing they should heare, but not vnderstand, & seeing they should see, but not perceiue. And the reason was, for that their harts were waxen fat, and their eares were dull of hearing: & also with their eyes they winked, least they should see, and stopped their eares, least they should heare, and so vnderstand with their hearts, and should haue returned, that he might haue healed them. And therefore as the Apostle saith, when men regarde not to know the Lord aright by his holy word, no more doth he regard to know them, but giueth them

Luk. 7. 30. 31. 32.

Reade Acte. 7. 51. 42.

Math. 22. 29. & Mark. 12. 17.

Math. 15. 6. 7. 8 9. & Mark. 7. 7 8. 9. to 14.

Mark. 12. 10

Iohn. 5. 45. 46 47.

Math. 13. 12. 13 14. 23. & Mark 4. 23. 24. 25.

Esai. 6. 9. 10. & Mar. 13. 14. 15 & Mark. 4. 11. 12.

Rom. 1. 28. Psal. 81. 11. 12 Pro. 1. 29. 30. 31.

vp into a reprobate mindes, and also to follow their owne inuentions in all things, and so to run to their own destruction, for not obeying the sonne of God. For as it is eternall life to know one true & euerliuing God, and to beléeue in his sonne whom he the father would, or now hath sent: so he that beléeueth not in the sonne, nor obeyeth his voice shal neuer sée life, but the wrath of God abideth on him. Nowe his voyce was, that they should continually meditate in his lawe, the which should lead them vnto Christ: but they did not, & therfore well worthy to be blinded as you sée: for men must learne to heare the voyce of the Lord, while it is called to day, and to take héede how they harden their hearts when the voyce of God doth cal, least when they would they shal often call themselues, and not be hard. Nowe if iudgement begin at the house of the Lord in this sort as you sée, what shall we thinke befell the rest of the nations before ỹ comming of our sauiour into the world? Surely they escaped not: for ỹ Lord hath rendred vengeance vnto all those that haue not knowne him, & which haue not obeyed vnto the Gospel of our Lord and sauiour Iesus Christ: not onely vnto the Iewes and the citie Ierusalem where his name should haue béen called on, who most of all deserued it, because most graces were offered vnto them: but also vnto all nations in the world hath he sent the cup of the wine of the greatnes of his indignation, and hath entered into iudgement with all flesh: forasmuch as they haue not desired the knowledge of his holy lawes: and forasmuch as he left not himselfe without witnesse to any nation, in as much as he gaue them raine from heauen and fruitfull seasons, and filled them with all good things in great aboundance. Therfore all those nations or people that haue refused the knowledge of him, he hath also refused them. And as they regarded not to know him aright by his holy worde, neither had any delight at al therein, but cast it off: euen so hath he cast off thē and giuen them vp into reprobate minds, as the apostle saith. And thus hauing laide his iudgements before our eyes hytherto, we sée what is become of all those that haue sayd vnto God, depart frō vs, & haue not desired (aboue gold) the knowledge

Iohn.17.3.

Iohn.3.36

Deu.6.6.to 10 & 11.18.19 20 & Ioh.1.8. and Deu.32.46.47 & Psal.1. and Mala.4.4

Psal.95.7.8. & Heb.3.7.8.

Esai.55.6.

Pro.1.23.29.

Read Iere.25.12.to end, and you shall see there what befell them

Act.14.16.17.

Rom.1 18.to the end.

Psal.119.30.52

Iob.21.14.15.

ledge of his holy lawes, the which lawes should haue béene estéemed of them aboue gold, yea aboue much fine gold: and also haue béene more sweéter vnto their hartes then the hony or the hony combe vnto their mouthes: and looke how precious it should haue béene vnto ỹ Iewes, so ought it to haue béen to all other nations in the world, for al nations heard thereof, or at least wise might haue done: and thus much of the iudgementes of God from the beginning of the world, to the vtter calling off of the Iewes. Rom.10.18.

The iudgements of God vpon the Romane Emperours the first beast, *Apo.13*, as also vpon the Popes their successours the later beast, and on all them that receiue the beastes marke.

Since we haue séene the iudgementes of God from the beginning of the worlde hitherto, and also the cause why, which was the neglect of his holy worde, in the which word they might haue séene his will, and so haue knowne his true worship: let vs procéede in briefe sort, and lay the like before our eies euen frō our sauiour his time vnto the end of the same. First then we are to remember, that after the destruction of the low Ierusalem was that to be fulfilled which was spoken of by the Prophets, that is. That a Ierusalem should be built, the name whereof should be called, The Lord is there: and that this city should be lifted vp aboue all mountaines: and that from the Sanctuary therof should go waters of life, which should runne to the east sea, and to the west sea: and that there should be plenty thereof both in Sommer and Winter: and that whatsoeuer trée should be planted by the riuer of waters which should runne out of the sanctuary of this city, the leafe thereof should neuer fade, neyther should the fruite thereof at any time fayle: and that the waters of this riuer shoulde be so holsome, that whyther soeuer they shoulde runne,

Ezek.48.35.
Esai.2.2.3. and Mich.4.1.2.
Ezek.47. and Zach.14.8.
Ezek.47.12.
Ez k.47.8.9

runne, the fishe that should be norished therewith should liue thereby: whereby is meant, that whosoeuer were a tree planted by the doctrine of the prophets and Apostles, and watered with the graces of his holy spirite, shoulde be a fruitefull tree in deede, and whosoeuer were a fish norished by the same waters of the holy spirit, should be sure to liue for euer. And likewise it was further said, That whosoeuer they were of al the families of the earth, that woulde not go vp to this city to worship the King Iehouah of hostes, and keepe the feast of tabernacles, that vpon them shoulde come no raine: whereby is also meant, that vpon them that woulde not worship the Lord according to the rule of his owne most perfect word (as the faithfull company of Christians ought to do) vpon them I say, that would not so do, shoulde fall no part of that gratious rayne the doctrine of the Prophets and Apostles. And moreouer it was further said, That whosoeuer they were that should be found fighters against this city and the King thereof, should be smitten with a very great plague, euen with so great a plague, as that it shold consume both their flesh, eyes, and toonges: and therefore according to these prophesies it was reuealed vnto Iohn presently vpon the destruction of the low Ierusalem, in what sort the heauenly should be built, and who they were that fought, and still woulde fight against the same: which were the Romane Emperours, and the Popes their successors, which popes most vehemently should continue afflicters of the high Ierusalem, as the former had begun with the low: and likewise a certaine time should continue it against the high. Therefore we are here to consider the state of Rome, and to marke how the Lord hath reserued them as a corporation of most filthy beasts, and as a cage of vncleane kytes for his wrath to ayme at while the worlde shal stande. And why so? Euen because that by their pollicie was the king of this high Ierusalem the Lorde of life crucified, and because that this his city the company of faithful Christians, by them should continually be persecuted: & likewise for that they would refuse to be norished by those waters of life, euen the most pure doctrine of the holy prophets & apostles: and for that

Esai. 61. 3. and 55. 1. 2. 3. and Apo. 22. 17. and Psal. 1. 2. 3. and 1. Corin. 3. 6. 7. Math. 4. 19. & Iohn. 4. 10 Zach 14. 17. 18 19.

Deut. 32. 1. 2. & Esa. 55. 10. 11.

Zach. 14. 12.

Reue. 1. 2. 3. & 21. chapters.

Reue. 12. 13. chapters. 2. Thes. 2. and Reue. 17. Dan. 9. 27. and Math. 24. 1. 2. 15. 16. 34. and Luk. 21. 20. 21 Reue. 13. 5. Reue. 18. 2.

In the low and high Ierusalem are comprehended the chiefe stories of the Church.

that by them the brightnesse thereof shoulde be continually darkened, euen darkened by the smoke that should arise from that bottomlesse* pit of their owne doctrines, precepts, and foolish traditions: and so by that meanes turne those liuely fountaines the doctrines and precepts of the holy prophetes and Apostles from waters of life into waters of bitter gall and wormewood, yea euen vnto filthy salt pittes of eternall death and destruction. For these and such like causes, I say, hath the Lorde set that cage of Romane Infidels, as a marke for his wrath to ayme at while the world shall stand, and hath also described them and their villanies, by the most horrible villanies of all ages throughout the old Testament, and only to the intent to giue vs warning to auoyd them, as also their maners and their condemnation.

First then I will shew you in what sort saint Iohn describeth the Romane Emperours, and afterwardes in what sort the corporatiō of filthy popes. The Emperours he describeth in this sort. I saw a Beast, sayth he, arise out of the sea, hauing the mouth of a Lyon, the feete of a Beare, the colour of a Leopard, seuen heades also and ten hornes. As if he shoulde haue sayd, I sawe euen one most vgly and monstrous Beast compounded of those foure, the which my fellow seruant the Prophet Daniel sawe in the seuenth of his booke: the which Beast hath not onely borowed from Ashur, that is, from the Babylonians, Medes & Persians, the Lyons mouth and beares feete: nor from Kittim all ready dead, that is, from the Grecians, the Leopardes colour: nor from Gog & Magog, that is from Syria and Egypt, the tenne hornes and teeth: but hath also the Dragon that olde serpent ready, euen to giue him his whole throne, power, and authority likewise: and onely to the intent he might be the more able to make warre agaynst this city of faythfull Christians, and that so he might be able to ouercome them, & to force them to forsake the worde of God, & the testimony which they maintayned: and so to haue them to do worship vnto him, and to the Dragon who gaue him his power: but yet notwithstanding all this his strength hee coulde not ouercome them, no although he persecuted them

* It is saide in Apo. the 8. that out of the pitte came a smoke that darkened ye sunne & the ayre: wherby is ment that all brightnes of scripture should be darkned by the precepts and doctrines of men, which ye rabblement of Popes would vrge vpon the Church Reu. 18. 4 & 14. Two things S. Iohn discouerth concerning the Romans: first the prophane Emperours tyranny, and after their fall, the Popes impiety. Reu. 13. 1. 2. Dan. 7.

Ashur doth here signifie ye Babilonians, Medes & Persians: but you are not to think they came of Ashur, for the Babylonians came of Nimrod of Chush of Cham: and the Medes of Madai of Iaphet: & the Persians of Elam of Sem: but here these 3 nations are calde Ashur in respect that they ouercame the Assyrians who ar properly of Ashur.

daply, euen to the losse of their goodes, landes, life, and all: for the which cause the wrath of God, and of the Lambe, was so stirred vp against these prophane Emperours, as that they were forced in these dayes to wishe the mountaines to fal vpon them, and to desire the hilles to couer them, euen to couer them from the presence of him that sate vpon the throne, and from the wrath of the Lambe: for the great day of his wrath was come, and therefore they were not able to stand before him. For as the Lord Iesus was that Michael, that stood vp for the defence of his people against those tyrantes in Daniel, euen so was he in like manner in the dayes of these prophane Emperours: for he fought against them as ryding vppon a white horse, and as hauing a bow in his hand with sharpe arrowes, to pearce the harts of them his enimies. And moreouer, as he was a iudge sittyng vpon a fiery Throne, from whose presence riuers of fire issued to consume those beastes in Daniel: euen so was he in like manner in the dayes of this beast ℣ Romane Emperours: for he sent his threefold iudgementes vpon them, as swoorde, famine, & death altogether: the which plagues were expressed by three horses, red, blacke & pale. So that like as these prophane Emperours had shed the blood of his seruantes the holy martyrs, euen so the holy and iust Lorde was stirred vp with reuenge to spill and shed their blood, & to giue it them in great aboundance to drinke: and in the ende vtterly to roote them out. So then this beast hauing now the wound of a swoorde, & one head cut off, & Sathan not able by him to preuaile against the Church: you are to looke for that other instrument of his to appeare in his likenes, that is, you are to looke for a description of that corporation of beastly Popes, who are not lesse in strength & mischiefe, then the former were, but rather far exceeding them in both: and therefore most fitly is their power described by a beast of the same forme of the other. But before I come to S. Iohn to shew you that, I will giue you a note or two from the Apostle Paul, that so you may see how fitly they agree in the discouery of this latter beast, & that so you may the better hereafter beware and take heede least you be deceiued by them.

Apoc. 6. 14. to the end.

Dan. 10. 13. 21. and 12. 1. Apoc. 12.

Reue. 6. 2. and Psal. 45. 5.

Dan. 7. 9. to 15. Apo. 4. 2. 3. & 1. 14. & 6. 16. 17.

Apo. 6. 4 r 5. 8.

Apo. 6. 9. 10. & 16. 5. 6. 7.

Apo. 13. 3.

Saint

Saint Paul telleth the Thessalonians, who had bëene put in minde that ỹ last day of iudgement was at hand, that, that day should not come vntill there came a departing from the fayth, and vntill the man of sinne the sonne of perdition should be disclosed; the which sayth he, shall come to passe, when the withholder (meaning the Romane Empire) shall be taken away: euen then, sayth hee, shall this man of sinne appeare, whose comming shall be by the power and working of Satan as the formers was, yea and in a farre more dangerous sort then the former did, because he wil come with lying signes and great wonders, yea and with all sleights of deceipt and guile, euen with such, as if it were possible, the very elect should be deceiued therwith: yet notwithstanding mark you wel what foloweth, and then if you will not take hëd of them, wel worthy are you to be deceiued by them. He telleth them further then, that this mã of sinne or company of beastly Popes, would set themselues as aduersaries to the trueth the worde of God, and that they would set themselues in the temple of God as if they were God, and that they would forbid marriages and the eating of meates, which things God had commanded to be done: euen thus, saith the Apostle, will they teach the doctrine of that olde Serpent their father the Deuil: therfore if you should haue had no more markes giuen you to know them by then these, they had bëene sufficient for you: but since it hath pleased the holy ghost to giue you more, you were best to take notice of them all. Here you therfore in what sort S. Iohn hath described them: he telleth you, that he saw an other beast of the same forme of the Empire beast, that is, with seauen heads and tenne hornes, and with some addition more, to betoken further cruelty: that is, he saw this beast to be of a scarlet colour, & to haue a woman sitting vpon him full of names of blasphemie: which woman was arayed also in purple and scariet, and a cuppe of golde in her hande, full of abhominations and filthinesse of her fornications: and besides in her forehead was a name written, a misterie, great Babylon, the mother of whoredomes, and abhominations of the earth: and that with her should the kings of the

2. Thess. 2.

2. Thess. 2. 4

1. Tim. 4. 1. 2. 3

Apoc. 17.

the earth commit fornication, and that the inhabitants of the earth should be dronken with the wine of the same. And moreouer that this whore her selfe should bee dronken with the blood of Saints, and with the blood of the martyrs of Iesus: so that here you haue a description of ỹ Empire beast againe reuiued by the Popes, yea and that in so plaine a maner, that euery litle child may know who is meant hærby. For the angell expoundeth it in this sort: The seauen heads of the beast, which thou hast seene (saith ỹ Angel vnto Iohn) are vii. kings, whereof fiue are fallen, and one is, & another is not yet come, and when he commeth, he must continue but a short space. And the beast that was, and is not, is euen the eight, & yet is one of the seauen: the which beast shall goe into destruction with the former: so that all the worlde whose names were not written in the booke of life, wondered at this mysterie, that is, they wondered to see the beast that was, & afterward was not, and yet now to be againe. For indeede here is the minde, as S. Iohn sayth, that hath wisedome, which to him that can dig out the meaning thereof, and beware of the policie here described, it shalbe farre more worth then the gold which he can digge, eyther out of the East or West Indies. Thus it is, you are to vnderstand that Rome had her policie, or gouernement altered fiue times before the Cæsars, and they made the first, which was the gouernement when Iohn had this reuelation shewed him. The which Cæsars, or part of Kittim began to afflict the chiefest of the sonnes of Heber our sauiour Christ, and continued it vpon his sonnes by faith the Christians, about the time of three hundreth yeres, the which three hundreth yeres was noted by two and forte monethes by an allusion to the tyme of our Sauiour his affliction, the which was also two and forte monethes, or three yeres and a halfe, beeing the full time of his preaching and publicke lyfe: so that all ages after that halfe seuen, wherein our Lord finished all ceremonies and all things touching our saluation, and wherein he suffered intollerable affliction, are called by an allusion vnto that time, eyther a time, two times & a halfe, or months two and forte,

or

You may see in Dan 7. vers. 17 that by a king is ment any politicall gouernement. And so here of Rome, as first they had Kings.
2. Consulles.
3. Decemuires.
4. Dictators.
5. Trimuiris.
6. Cæsars.
Popes & Emperours make the 7. which after a sort are the 8.

Kittim was the sonne of Iauan of whom came the Grecians & Italians, but the Italians are they who here are meant. Againe you are to note further, that vnder the name of Asshur and Kittim, be comprehended al the afflicters in generall.
Apoc. 13. 5.
Dan. 9. 27.
Apo. 12. 14. and 3. 5. & 11. 2. 3.

or dayes a thousand two hundreth and sirtie: the first for Sathan his whole rage, the second for the Romane Empire, and the Popes: for it is sayd, that both of them had power giuen them to doe hurt vnto the holy citie two and fortie moneths. So that as our sauiour the head of the Church, was himselfe most cruelly afflicted by the Dragon, & also by his ministers, for these three yéeres and a halfe, the which began at his baptisme, and ended at his death: euen so should his members be after the same maner while ỹ world should stand. For wheras this first gouernement these prophane Emperours were rooted out, as if the beast had had the wound of a sword, & one head cut off, or as if he had bin dead for a long time, by means first of Constantinus that good Christian Emperour, and afterwards of other nations who greatly spoiled Rome: yet now by these Popes is he reuiued againe. For they setting themselues in the temple of God, as if they were God, and causing all nations to worship them in the same maner that they had done the former beast, and ruling themselues ouer the Empire, are sayde here to make the seauenth policie in Rome, and likewise after a sort to be an eyght: the which policie is sayde to haue the whole power of Sathan, as the former had, euen to haue the strength as it were of warlike horses, to make battle against the citie of Saintes. Now if you think that the former exposition by the angel concerning the seuen heads of the beast be not plaine enough, he will let you haue it yet more plaine: for he telleth you further, that the seauen heads are also seauen Hilles, whereon the woman sitteth: and he also telleth you, that the woman is the great city that raigneth ouer the kings of the earth. If this be true as most true it is, then can you not doubt of the plainnesse hereof: for you are to vnderstand that Rome standeth vpon seuen hilles: and you are to vnderstand also, that when S. Iohn had this reuelation shewed him, that Rome was then the great citie that raigned ouer the kings of the earth: and likewise that now it is: and therefore most fitly was it sayde, that the later beast had ten hornes, as wel as the former: forasmuch as the Popes had ten nations or kingdomes to yéelde obedience

The third nũber signifieth the time of the preaching of the Gospell, by an allusion also to our sauiour his time.

Apoc. 17. 9 18

vnto their power as the former had to theirs. And to make the matter more plaine, that Idolatrous Rome was reuiued againe by these Popes: S. Iohn hath an other vision shewed him, which is this: He séeth a beast arise out of the earth, hauing two hornes like vnto the Lambe. Meaning therby, that these Popes would come as pretending great shew of religion, and as if they were the Vicars of Christ that Lambe of God, but he telleth you that he spake like the Dragon, and that he did al that the first beast could do that was before him: yea and that he caused the image of the former beast to be made, and gaue him spirite and life, and made all the earth to worship him, whose deadly wound by them was healed. And furthermore for their helpe therin, S. Iohn sheweth you that this lambe should worke great signes & wonders, euen so great as if it were to bring fire from heauen, as Elyas did: to the ende that as he thereby caused all Israell to turne from the worship of Ieroboams Calues vnto the Lord to worship him, euen so in a contrary sort would this Lambe séeke with the signes which were permitted him to do, to turne all men both small and great, riche and poore, frée and bond, from the worship of the Lord, to the worship of the beast, and to force them therby to receiue his marke, either in their right hands or in the foreheads, or at least wise to beare his name, or the number of his name: for vnlesse they would so do, they should neither buy nor sell, but be killed. So that here you sée, how fitly this agréeth with the other vision for the Popes to be reuiuors of the former beast, and also how fitly it falleth out according to that which our Sauiour and S. Paul before had told you, that is: that there should come false prophets which would come in shéepes clothing, but inwardly be rauening Wolues, and that they woulde come with all lying signes, wonders, and sleightes of deceite, and therefore is it that our Sauiour giueth vs so great charge to take héed of them: And moreouer therefore is it, that it pleaseth him to paint them out so plaine vnto vs: for although they woulde séeme neuer so much to beare the hornes of a Lambe, or neuer so much to pretend religion, or shew of holinesse, yet the

Apo 13.11.

Apo.13.13.14

1. King. 18.21. to 41.

Apo.13.15 16 17.

Math.7.15. & 2. The. 2.9.10

Lord

Lord hath so plainly noted them by one speciall marks aboue the rest, as that euery simple man may knowe them, howsoeuer they would seeme to change their shape: and that is, their voyce: the which you see, S. Iohn sayth, is all one with the Dragons. And therefore although Sathan come not now as vnto Adam and Euah, nor as in the dayes of the primitiue Church: That is, although he come not now in the carkas of a suttle serpent, nor yet in the forme of a seauen headed beast: but contrariwise euen in the skinne of a poore and simple Lambe, yet the voyce being the selfe same, you may knowe him howsoeuer he transformeth himselfe. It is good for you here then to consider the voyce both of the one & of the other: The voyce of the serpent and of the beast commaundeth that which God forbiddeth, and forbiddeth that which God commandeth: euen so doth the voyce of this counterfeite Lambe. As for example, The voyce of God forbiddeth the making of grauen images to bow downe vnto them: but ỹ voyce of this counterfeite lambe commandeth the making of them and the bowing vnto them. The voyce of God commandeth prayer to be made vnto him alone, and not vnto any other: but the voyce of this counterfaite lambe forbiddeth praier to be made vnto God alone, and commandeth it to be made vnto Saints withal. The voyce of God saith, that whosoeuer he be that beleeueth in Christe his sonne shall be sure to haue pardon of his sinnes through the shedding of his most precious blood: but the voyce of this counterfeit lambe saith, that whosoeuer he be that will beleeue him, he shall be sure to haue pardon for his sinnes through the blood of the leaden Bulles, which for his mony he will send him. The voyce of God sayth that better were it for his ministers to speake fiue words in the church to the vnderstanding of his people, that so they might say Amen thereunto, then to speake ten thousand in a strange tongue, vnto the which the people can not say Amen: but the voyce of this counterfeite lambe saith, better is it for his ministers to speak ten hundreth thousand in a strange language vnto the which the people cannot say Amen, then to speake one worde to their vnderstanding, least so they shoulde spye

Reue. 13. 11. Gen. 3. &. Reue. 13. 2. Cor. 11. 13. 14. 15. Gen. 3. Reue. 13. Exod. 20. 4. & Deut. 5. 8. & 4. 15. to. 20. Psalm. 50. 15. & 1. King. 8. 22. to 55. & 2. Chor. 5. 13. to the end. and Dan. 9. 3. to 20. and 2. Kin. 19. 15. to 20. & 2. Chor. 14. 11. & Esai. 65. 16. & Psal. 65. 2. Note well the two last, and Math. 6. 6. to 14. Iohn. 3. 16. 17. 18. and Math. 26. 28. and Actes. 10. 43. & 1. Pet. 1. 18. 19. 1. Cor. 14. For when the word of God is taught in a language that the people vnderstande not, it is a signe of the wrath of God vpō that people as you may see in this 14. of the first of. Cor. 21 22. verse. Esai. 58. and. Math. 15. 11. 17 18. 19.

out their knauery. Againe, the voyce of God commaundeth vs not to abstaine from meates but to abstaine from sinne, and telleth vs that it is not the meate which a man eateth that can defile him, but the sinne that resteth in his hart: and yet dare the voyce of this counterfaite lambe command men to abstaine from meates: and to make them beleeue that vnles they do so vpon such daies as he appointeth, they shal not only be defiled therwith, but also be damned for euermore thereby, especially if they eate but a bit vpon good Fryday. Furthermore the voyce of God commandeth marriage as a most lawfull thing vnto all men: but the voyce of this counterfaite lambe forbideth it as an vnlawfull thing vnto some men. The voyce of God forbiddeth his ministers the exalting of themselues aboue their brethren but the voice of this counterfeite lambe exalteth himselfe not onely aboue his brethren, but also aboue all that are called Gods, & most presumptuously setteth himselfe in the temple of ỳ Lord God, as if he were God, commaunding what him liketh, and forbyddyng what him listeth: as most like a suttle serpent in one thing, which is to be noted aboue all others, that is, whereas the voyce of the Lorde God commandeth all men to read and meditate in his holy Worde, that so they might weare his cognisance, and be retainers vnto his kingdome: the voyce of this counterfaite lambe forbiddeth it, that so they might weare his marke & be retayners vnto his kingdome. And therefore is it that he dealeth most impudently, as foloweth, that is, whereas the voice of the Lord God commandeth vs to worship & feare him that made heauen and earth, the sea, and all fountaines of water: and that we shoulde giue glory to him, and the Lambe that standeth on mount Sion, because he onely was worthy, forasmuch as he hath redeemed vs vnto God by his blood: I say, whereas the voyce of the Lord God commandeth vs thus to do, and contrariwise forbiddeth vs the worship of the Beast or his image, threatning withal that if any man do worship the beast or his image, or receiue his marke, eyther in his hand or in his forehead, yea or so muche as the print of his name in any part, they should then drinke of the pure wine of the wrath

Esai. 58. and Math. 15. 11. 17. 18, 19.

1. Tim. 4. 3. 4

Gen. 2. 24.

1. Tim. 4. 3. Math. 20. 26. & 23. 11. 12. and Mark. 9 34. 35 & 10. 42. 43. 44. 2. Thess. 2. That is, aboue all Kings and Lordes, & other magistrates which are called Gods, as you may see 1. Cor. 8. 5. 6. Iosh. 1. 8. and Deu. 6. 6. to 10 & 11. 18. and Iohn. 5. 39. and Psal. 1. 2.

Reue. 14. 7.

Reue. 14. 1. and 5. 9.

Reue. 14. 9. to 10.

wrath of God, and shoulde haue no rest neither day nor night but be tormented in fire & brimstone before the holy Angels, and before the lambe of God for euer and euer. And yet dare the voyce of this counterfaite Lambe command & forbid the contrary, saying vnto all men. See that you worship ỳ beast and the image of the beast, and that you receiue his marke eyther in your right hand or in your foreheads, or at leastwise beare his name or the nũber of his name: for as many as will not thus do, shal neither buy nor sel, no nor liue vpon ỳ earth. And thus you see how plainely God hath noted vnto you, the markes not only of the first beast, but also of this counterfeite Lambe the second, whose voyce is all one with the third that deceiued Adam, & all three speake the wordes of the Dragon, that is, of the very deuill himselfe, whose rage notwithstanding was most fiercely exercised in the first beast the Romane Emperours for the space of three hundreth yeeres: yet could he not so preuaile by them, but that many stode as couragious Lions most manfully to the truth. But after that he had bẽn thus tyed by god Christians for the space of a thousand yeeres from the dayes of our Lord, so that he could not haue his full sway, yet then doth he so preuayle by the second beast this Lambe the Popes, whose commminges were as you see, with all lying signes & wonders, & vnder the pretence of religion, that all the world was made drunken with the wine of their fornication, and deceiued with their inchantments. But as kings then gaue their power and authority vnto this second beast, so God hath tolde vs that in the end he will put into the hart of kings to hate the beast, and to eate her flesh, and to make her desolate, naked & bare. The which we giue him thankes for, we see begunne in diuers countries, and I trust we dayly more and more shall see: for notwithstandyng al their strength hitherto, yet know you that they are but that Kittim that shall perish in the end, euen as Moses the seruant of the Lord from Baalam doth tell you, who although he were but a false prophet like vnto these we now speake of, yet the Lorde made him to speake the trueth heere in spighte of his heart. Knowe you agayne, that the Lord will consume them

Reue. 13. 11. to the ende.

Reue. 13. Ger. 3. Reue. 12. 3. 9. and 20. 2. Reue. 4. 7. and 6. 9. Reue. 20 2. Reue. 13. 11. to ende & 2. Thes 2. 4. to 13. Reue 14. 8. and 17. 2. Reue. 17. 12. 13. 16. 17. Numb. 24. 24. Kittim doth conteine the Grecians & Italians. Now as ỳ first part the Grecians perished before ỳ first comming of Christ, being one part of the afflicters of his people in Dan. 7. so shall this latter part the Italians by his second comming, being the onely afflicters of the high Ierusaleme, as you may see Reu. 11 2 & Luk. 21. 24 2. Thes. 2 8.

with the spirite of his mouth, as that holy Apostle S. Paule doth also tell you: yea and know you once againe, that the holy Ghost doth assure you, that he will giue vnto them and their mountaine, the discomfiture of Sisera at Magedon: yea and that he will giue vnto them the cup of wine of the fierceneſſe of his wrath, and that the Deuill which deceiued them, I meane the Romanes the first beast, as also ỹ false Prophets the second beast, with al that haue receiued the beasts marke, I say, all these with their author the Deuill shall be cast into a lake of fire and brimstone, wher they shalbe tormented euen day and night for euermore. So that here we may say againe with the holy Apostle: O let vs often beholde, and beholde againe the louing kindneſſe, and the seuerity of the Lord: his louing kindeneſſe towardes vs in that it hath pleased him so graciously and louingly to giue vs his most holy worde, by the which we may sée as by a glasse the spottes of this most filthy state of Rome: And his seuere seuerity towardes all those that are depriued of the same.

Reuel. 16. 16. 19 21. and. Iudg. 4. 17. to end, and. 5. 19. 20. 21. Reue. 14. 8. to 12. & 18. to end Reuel. 20. 10. & 19. 19. 20.

Rom. 11. 22.

Now if you will know the cause here, why the Lorde doth so deale, as to take his holy word from so many thousandes of people, and so by that meanes to suffer them to runne headlong to eternall destruction. The answere is: because they themselues haue not a loue of the trueth, for so speaketh the Apostle, when men haue not a loue to the trueth (sayth he) which is the word of God, by the which worde they might be saued, it pleased the Lord to send them strong delusions, that so they shoulde beléeue lyes: and also to suffer them to giue héede vnto the spirites of error and doctrines of deuils: and so by that meanes to depriue themselues of the true light which should giue them life: whereby in the end they might be damned: and onely because they would neither receiue nor beléeue the trueth, but ratheer delighted in the preceptes & doctrines of men: and as concerning the doctrine of life had no courage to go on forward, but rather delighted to remaine therein, as children euer ready to wauour, and to be caried about with euery wind of strange doctrine, and to be as wandering starres who easily fall from their standing. And therefore

2. Thess. 2. 10. 11. 12. and Iohn. 17. 17.

1. Tim. 4. 1.

well

well worthy is the blackneſſe of darkeneſſe reſerued to ſuch for euer. Wherfore let vs that account our ſelues Chriſtians be thankfull vnto the Lord, that it hath pleaſed him to call vs from the power of this damnable darkneſſe, euen to the moſt cléere light of the glorious Goſpell, and let vs not onely be thankfull vnto the Lord, for that it hath pleaſed him to call vs out of this myſticall Babylon: but let vs alſo be much more carefull then heretofore we haue béen, to let the heauenly Ieruſalem come into our minds: and let vs in any wiſe giue an entrance to the building of this ſpirituall worke by the moſt holy worde of God, and euermore holde faſt that worde of the ſpirit in the one hand, while we worke with the other: that ſo we may put in feare al ſuch enimies as would hinder or kéep backe this ſpirituall building. And let vs alſo giue more diligent héede, as the Apoſtle commandeth vs, vnto the things which we haue heard, leaſt at any time we ſhould let them ſlip: for if the wordes ſpoken by Angelles was ſtedfaſt, and euery tranſgreſſion and diſobedience receiueth a iuſt recompence of rewarde, as before we haue ſéene, how then ſhall we eſcape, if we neglect ſo great ſaluation, ſince the Lorde hath ſpoken vnto vs in theſe laſt dayes by the ſonne himſelf, whoſe doctrine was further confirmed vnto vs by them that heard him? Therefore let vs in any wiſe, I ſay, giue more aboundant héed vnto the things which we haue heard of him, leaſt we alſo be plucked away with the error of the wicked, and ſo fall from our owne ſteadfaſtneſſe: for aſſuredly in the ſame condemnation are al they, who liue in ignorance of his truth, and deſpiſe the knowledge of his holy worde. Therefore it is méete you learne to redéeme the time, euen this very houre, and not to moue the patience of God any longer: for aſſure your ſelfe, if he ſpared not the Iewes, which were the naturall branches, but hath cut them off euen from their naturall rote, from whence they ſhould haue had their life, and that through their vnbeliefe, which vnbeliefe befell them through the hardneſſe of their owne harts, and the hardneſſe of their hearts through the contempt of the worde of God: much more then will he not ſpare vs, if we harden our harts againſt

Apo. 18. 4.

Epheſ. 6. 17. As the people of God did in Nehemias the 4. 16. 17. 18. about the material Temple. Heb. 2. 1. 2. 3.

Heb. 1. 1. 2. and 2. 3. 4.

2. Pet. 3. 17. Rom. 11.

against the delight we should take therin, because that we by nature are but as a wilde Olive tree, and are but graft vpon their stocke: and therefore let vs take heede in what case we stand, for feare least we also fall by the like example of disobedience, and so bring the wrath of God vppon vs, as the former haue done vpon them. For you must not be ignorant of this one thing in any wise, that is, that the Lorde will be slacke concerning his threatnings (as some men count slackenesse) but that he is patient toward vs, and would haue no man to perishe, but would that all men should come to repentance, because he is a mercifull God, and full of compassion. And to assure men that he is so, he hath giuen his most holy word vnto them, whereby they may perceiue that he greatly loueth them, because thereby he offereth eternall life vnto them: so that if they will imbrace that, they may finde eternall life: but if not, they shall be sure to finde eternall death, because they cannot see without that in what sort to walke, as to please the Lord therewith: neither can they without that see the loue wherewith the Lorde loueth them: that is, without that they cannot see how that God so loued the worlde, that he gaue his only begotten sonne to suffer for their sinnes: To the intent, that if they would beleeue in him they should not perish, but haue eternall life. Therefore all those that haue delighted in his most holy worde, and layde holde on his promises therein conteined, and by faith imbraced his couenants concerning Christ, and thought vpon his commandements to indeuour to do them, he hath neuer failed to thousands of generations.

Psa.147.19.20 Deu.32 47. & Iohn.5.39.

Iohn.3.16. 1.Iohn.4.9.

For when as our first parents had brought vpon themselues swift damnation by reason of their owne disobedience, yet neuertheles imbracing the holy word of couenant, wherin all grace consisted, by faith receiued life againe. In this faith Abell offered vnto God a greater sacrifice then Kaine, by the which he obtained witnes that he was righteous, God testifying of his giftes: by the which faith also he being dead yet speaketh. In this fayth was Enoch taken away that he should not see death, being a figure of the resurrection, by the which

Gen.3.15.

Gen 4.4. and Heb.11.4. Gen.5.21. 22. 13.24. and Heb.11.5.

which faith he was reported of to haue pleased God. In this faith Noe beeing warned of God of things which were as yet not seene, beeing moued with reuerence, prepared the Arke to the sauing of his houshold: through the which Arke he condemned the worlde, and was made heyre of the righteousnesse which is by faith. In this faith Abram when he was called obeyed God, to go into a place which afterwardes he should receiue for inheritance, and he went out not knowing whither he went, and in this fayth he abode in the lande of promise as in a strange countrey, as one that dwelt in tents with Isaak and Iacob, heyres with him of the same promise, and loked for a Citie hauing a foundation, whose builder and maker is God. In this faith also Sara receiued strength to conceiue seede, and was deliuered of a childe when she was past age, because she iudged him faithfull which had promised, and therefore sprang thereof one, euen of one which was dead, so many as the starres of the skye in multitude, and as the sande of the sea shore which is innumerable. In this faith Abraham offered vp Isaak when he was tried, and he that had receiued the promise, offered his onely begotten sonne, to whom it was sayd, In Isaack shall thy seede be called: for he considered that God was able to raise him vp euen from the dead, from whence also after a sort he had receiued him. In this faith Isaak blessed Iacob and Esau, concerning things to come. In this faith Iacob when he was a dying blessed both the sonnes of Ioseph. In this faith Ioseph when he dyed, made mention of the departing of the children of Israel out of the land of Egypt. In this fayth Moses when he came to age, refused to be called the sonne of Pharaohes daughter, and chosed rather to suffer aduersitie with the people of God then to inioy the pleasures of sinne for a season, esteeming the rebukes of Christ greater riches then all the treasures of Egypt: for he had respect vnto the recompence of the reward. And in this fayth he forsoke Egypt, and feared not the kings fiercenesse, for he indured as he that saw him which is inuisible: and in this faith he ordayned the Passeouer and the effusion of blood, least he that destroyed the first borne

Gen. 6. 13. 14. to ende, and Hebr. 11. 7.

Gen. 12. 1. 4. & Hebr. 11. 8.

Gen. 17. 19. & 18. 10. & 21. 2 to 8. and Heb. 11. 11.

Gen. 22. and Heb. 11. 17. & Gen. 17. 19. 20

Gen. 27. and Heb. 11. 20. Gen. 48. and Hebr. 11. 21. Gen. 50. 24. to end, & Heb. 11. 22.

Exod. 2. 2. 3. & Actes. 7. 20. 21 & Heb. 11. 23 24. 25. 26. 27. 28.

Exod. 2. 11. to end & Actes. 7 23. to 31. and Hebr. 11.

Exod. 12. and Heb. 11. 20. Exod. 14. and Heb. 11. 29.

should touch them. In this faith they passed through the Red Sea as on dry land, which when the Egyptians assayed to doe, they were drowned. In this faith Iosua or Iesus brought in the people of God into the land of promise, and in this faith he conquered one and thirtie kings. In this faith the walles of Iericho béeing compassed about seauen dayes fell downe. In this faith Rahab the harlot perished not with them which obeyed not, when she had receiued the spyes peaceably. In this faith Gedeon, Barac, Samson, Iephte, Dauid, Samuel, and all the Prophets subdued kingdomes, wrought righteousnesse, obtained the promises, and stopped the mouthes of Lyons. In this faith Shadrach, Meshach, and Abednego quenched the heate of fire. And in this fayth Daniel refused the glory of Babel and Paras, by the which faith he abode constant in ỹ true worship of his God, though amongst the Lyons he should be cast. In this faith many that were weake in the daies of Antiochus were made strong and wared valiant in battell, and turned to flight the armies of the allients. In this faith women receiued their dead raysed to life, and others also were racked, and would not be deliuered, because they looked for a better resurrection. In this faith others haue béene tryed by mockings and scourgings: yea moreouer by bondes and imprisonments, they were stoned ỹ hewen a sunder, and were tempted and slaine with the sword, and wandred vp and downe in shéepes skinnes, and in goat skinnes, being destitute, afflicted and tormented, whom the worlde was not worthy of, they wandered in wildernes, and mountaines and dens, and caues of the earth. And these all through faith obtayned good report, and receiued not the promise, God prouiding a better thing for vs, that they without vs should not be perfect. Yet all these dyed in fayth, and saw the promises a farre off, and receiued them thankefully, and confessed that they were strangers ỹ pilgrimes on earth, for they that say such things, declare plainly that they séeke a country not here vpō earth, but they desire a better, that is, an heauenly: wherfore God is not ashamed of them to be called their God, and hath prepared for them an heauenly Citie.

Ioshua.1.1.2.3.& 4.chapt.& Actes.7.45.

Ioshu.12.24

Ioshu.6.and Heb.11.30.

Ioshu.2.and Hebr.11.31.

Iudg.6.11.& 7 & 8.chapt. & 4.& 11.& 13 & 14.& 15.& 16. chapters.

Dan.3.25. and Esai.43.2.

Dan.6.

Dan.8.9. to end,& Hebr. 11.35.

Heb.11.36.37 to end.

Heb.11.13 14 15.16.

Now

Now then, seeing that faith is the ground of thinges hoped for, and the euidence of thinges which are not seene: Let vs in any wise vse the meanes that God hath appointed to come thereby. And seeing we are compassed with so great a cloude of witnesses, Let vs also cast away euery thing that presseth downe, and the sinne that hangeth on so fast: and let vs runne the race with patience that is set before vs: still looking vnto our Lorde and Sauiour Iesus Christ, who is the author and finisher of our faith. And let vs aboue all thinges take heede that we despise not him that speaketh: For if all these which before I spake of, and many more escaped not which refused those that spake on earth, much more shall not we escape, if we turne away from him that speaketh from heauen. And seeing we know that the iudgements of God are according to truth agaynst all them that haue so lightly regarded to heare and know, and haue counted them worthy of death which haue done so: let vs not thinke if we do the same, that we shall escape the iudgementes of God: but that the like famine will befall vs and our nation that hath befallen others: I doe not meane a famine of bread as made of corne, but of that heauenly bread the word of God.

Heb. 11.1.

Heb. 12.1 2.

Amos. 8.11.14

Therefore seeing his word is no vaine word (as Moses saith) concerning men, but is euen their very life: Let vs (as ỳ Apostle saith) as new borne babes desire the sincere milke therof, that so we may grow thereby, both in grace and in the knowledge of our Lord and sauiour Iesus Christ, especially forasmuch as that in the knowledge of him standeth our eternall life: and no where els is he to be found, but in the holy scriptures, for so he himselfe hath said in these wordes: Search the scriptures, for in them ye thinke to haue eternall life: & so you shall, for they are they that testifie of me, by whom you haue your life, breath & being, and that eternally: but you will not come vnto me (saith he) that yẽ might haue life: Therefore hath the holy ghost said in another place, He that obeyeth not the sonne of God shall neuer sée life, but the wrath of God abideth on him. Séeing therefore that the Sonne hath giuen commandement to search the scriptures, and the father that

Deut. 32.47.

1. Pet. 2.2. and 2. Pet. 3.18.

Iohn. 5.39.

Actes 17.38. Iohn. 5.40. Iohn. 3.36.

Iohn. 5.39. Iosh. 1.8.

we should not let them depart out of our mouthes, and the holy Ghost hath pronounced a blessing onely to them which do therein delight: Let vs in any wise take vnto vs (as the Apostle commandeth) euen the whole armour thereof, and with the holy Prophet make it our onely meditation continually, then shall we be sure to prosper and to haue good successe: for so the Lord himselfe hath tolde vs: yea then shal we be like a tree that flourisheth being planted by the Riuer side, which bringeth forth her fruit in due season: yea then shall our prosperity be as a flood, and our righteousnesse as the waues of the sea, for then will the sonne of righteousnesse himselfe ouershadow vs, vnder whose winges we shall be sure to finde euerlasting health and safety, whereas otherwise we see that God is a consuming fire, and hath troden downe the wicked that would not delight heerein, as we haue seene in all ages. Therefore most hartely I beseech you, yea and beseech you agayne and agayne, that you will alwayes remember that great commandement of the Lord our God, which is this: Euen to remember the law of Moses his seruant, the which he hath commanded, with all his statutes & iudgementes: and also that most sure worde of the holy Prophets with the commandementes of the Apostles of our Lorde and sauiour: and to labour therein both day & night: that so you may remaine no longer as children without vnderstanding, but to be of a most ripe age therein, and that so it may be said of you, This people is onely wise, and of an vnderstanding hart: For they haue knowne the holy scriptures from their childhood, which are onely able to make them so to be. Come therefore I beseeche you, and let vs with the holy Prophet confesse before all men & say, Oh how loue we the law of the Lord? It is our onely meditation continually: we haue had as great delight in the way of his testimonies as in al maner of riches. Therefore shall our eyes preuent the night watches to meditate in his word, because the law of his mouth is better vnto vs then thousandes of gold and siluer: yea we his seruantes will continually meditate in his statutes, and his testimonies shall be our delight, and our onely councelors. And because that by his

Psal. 1.

Ephe. 6. 10. to 19.

Iosh. 1. 8.

Psal. 1.

Esa. 48. 18.

Psal. 91. 4.

Deut. 4. 24. and Heb. 12. 29.

Mala. 4. 4.

2. Pet. 1. 19. & 3. 2.

Deu. 4. 6. 7 8.

2. Tim. 3. 15.

Psal. 119. 97.

Psal. 119. 14.

Psal. 119. 148.

Psal. 119. 72.

Psa. 119. 23. 117

Psal. 119. 24

Psal. 119. 93.

Psal. 119. 16.

Deut. 26. 17.

his preceptes he hath quickned vs, we will neuer forget his worde: but we will still harken vnto his voyce, that so we may learne to feare it, and diligently to obey it all the dayes of our life. And we will also set vp the Lord this day to be our God, & we will walke in his waies, and kéepe his ordinances, his commandementes, and his lawes for euer, and his voyce alone will we obey. And so doing the Lord our God will set vp vs to be a precious people vnto him selfe, as he hath promised: yea so shall we be set on high aboue all nations of the earth in praise, in name, and in glory: yea so shall we be counted an holy people vnto the Lorde, which in time past were not a people: so shall our enimies that dayly rise against vs fall before our faces: yea whereas they come out one way against vs, they shall fly before vs seuen wayes: yea so shall fiue of vs chase an hundreth of them, & an hundreth of vs put ten thousand of them to flight, as in good part, of late we haue séene: yea so will the Lorde open vnto vs his heauenly treasure and giue vs rayne in due season, whereby our land shall yéelde her increase, and the trées of the fielde shal yéelde their fruite: yea so shall our threshing reach vnto the vintage, & the vintage shall reache vnto sowing time: yea so shall we eate our bread in great plenteousnesse, and dwell in our land in safety: yea so shall we haue peace in our land, and our sléepe be in quiet, and none shall make vs afraide: yea so shall all the blessinges conteyned in the whole booke of God come vppon vs and ouertake vs, if we will harken vnto the voyce of the Lord our God, and obey it, and delight in his holy worde as in the chiefest treasure, and in delighting therein learne thereby to kéepe his commaundementes, and indeuour to doe them. Then blessed shall we be in the Citie, and blessed in the fielde, blessed shalbe the fruite of our body, & the fruite of our grounde, the fruite of our cattle, the increase of our kine and flockes of our shéepe. Yea so shall we finde blessednesse in all thinges we set our handes vnto: And aboue all other blessinges, our right shalbe in the trée of life, which is in the middest of the Paradice of God, and we shal enter in through the gates into the City. Therefore this one thing I wishe you

Iosh. 24.24.
Deu. 26.18.19
Deu. 28.7.
Leuit. 26.8.
Deut. 28.12.
Leui 26.4.5.6
Deut. 28.
Reue. 2.7. and 22.2.7.

you to vnderſtande, and alwayes to beare in minde, that is, that euen Ieſus our ſauiour, who is the roote and the generation of Dauid, and the bright morning ſtarre, hath ſent his Angell to teſtifie vnto you, and to all men, that who ſo thirſteth, and will come, he may be bold to come, and drinke of the waters of life freely. And thus I ende at this time my direction vnto them: beſeeching the Lord Ieſus Chriſt, that his grace may be with you, and to direct you thyther, who is the onely guide thereto. Amen.

Reue.22.16.17 & Elai.55.

Apo.22.21. Apo.7.17.

FINIS.

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